National Anti-Slavery Standard.

SYDNEY HOWARD GAY, EDITOR. WITHOUT CONCEALMENT...WITHOUT COMPROMISE. EDMUND QUINCY, CORRESPONDING EDITOR.

VOL. XIII. NO. 9. NEW YORK, THURSDAY, JULY 22, 1852. WHOLE NO. 633.

Published weekly, on Thursday, by the AMERICAN ANTI-SLAVERY SOCIETY, at their office, No. 142 NASSAU STREET, NEW-YORK. Terms, Two Dollars per annum. Printed for the American Anti-Slavery Society, by NORRIS & JOHNSTON, printers, No. 21 Spruce street.

Selections.

A GERMAN VIEW OF AMERICAN "DEMOCRACY."

OF all the exiles whom the European revolution has brought to our shores [says the *N. Y. Tribune*], none wields so trenchant, merciless and independent a pen as Mr. Charles Heinzen, now Editor of a weekly journal in this city, called the *Janus*. A radical democrat, speaking right out what he thinks on every subject, avowing his opinions on religion, literature, politics, or individuals, with perfect coolness and indifference to the opinions of the majority, he necessarily often shocks the feeling of his readers and makes foes where he might make friends, but he also tells the truth. In a lecture recently delivered at Cincinnati on the subject of Pork, Mr. Heinzen was led, apparently by the association of ideas, to review the policy and platform of the Locofoco Convention at Baltimore. From this part of his remarks we below translate, at some length, not only for the benefit of whom it may concern, but also to show that the Germans in this country are not all disposed to go it blind for the sham Democracy. Here are the words of Mr. Heinzen; let those cry out who are hit by them:

The fact that the "Democratic party" of the first Republic in the world has, in the face of the world-ruling Czar, and in the year 1852, made the repression of agitation against Slavery a leading article of its platform—this fact has in my eyes something so horrible and saddening, that it would be folly to cherish any further faith in humanity, were it not a crime against reason to doubt it. But I anticipate. Permit me to cast a glance into the past. Slavery, as you know, is as old as the human race. The first slave was weak woman, and she doubtless will be the last. Among savages, to this day, the wife is the recognised slave of the husband, who regards her in the light of a mere domestic animal. The slavery of *men* began with *war*, and in the history of war—a trade of murder—it certainly is a mark of progress. For originally the rule was, to put all to the sword, to make no prisoners. At a later period it was discovered that the victor could employ the vanquished to his personal advantage if he granted them life, and from that time he made them slaves. This origin of Slavery, as it existed among the Greeks and Romans, also indeed among the ancient Germans, had at least an appearance of right in its favour. For, grant the right in man to put an enemy to death, and it follows that the voluntary sparing of life by the victor may be viewed as a rightful means of obtaining a property in him who was spared. Later still, the progress of mankind opened another and a civilized method of obtaining this right of property. Warriors became simply robbers, who stole peaceful men who had done them no injury, and brought them to the trader, whom they had injured still less. The trader examined not the *right* of the man-stealer; he examined his wares—his two-legged cattle—he found them worth the price—he paid the price, and claimed—who will dare dispute the title?—a human being as *his*, and sought, neither in the rights of love nor parentage a foundation for the claim.

Thus have we reached the prosaic ground of North American State Rights—"Southern Rights" and Northern "Democracy." The ancestors of the Democrats purchased their property in human beings—honestly and honourably purchased it—purchased it as gentlemen and citizens, with no protest from owner or advocate—with ready money indeed, cash down, in silver and in gold—for at that time false bank notes were not; and afterward this property, thus honestly acquired, bore young—like the swine—and increased and multiplied in accordance with the laws of Nature and the command of Scripture—for this human property has this excellence, that it—without effort on the part of the owner—does not remain a dead capital, but bears interest by its own action: so, that property bore young property, and the young property again younger, down to the present hour.

Gentlemen, you are no Communists and know that property is sacred. And if property in things is sacred, how much more so must be that in man! This is the basis of North American Democracy, and the Constitution stands upon the same side. For there is not a word in the Constitution which declares that stealing men and trading in men are crimes; and that which is not forbidden by the Constitution, according to the platform [of the Democratic Convention at Baltimore], is left to the several States; so that we, if we should pickle negro flesh, and make sausages of negro children, would in no respect act unconstitutionally. I challenge you, gentlemen, to show me a single paragraph in the Constitution which forbids any good Democrat the privilege of slaughtering, roasting and pickling the negroes.

No doubt some will say that North America emancipated herself a few dozen years too soon from England, for otherwise she would have been included in that act of Parliament which put an end to Slavery in the British Colonies, at an expense of £20,000,000; but in that case what would have become of the North American Democracy? In that case it would have been impossible for 1,000,000 slaveholders—women and children included—to have lorded it over a republic of 25,000,000 of men; we should have seen no slaveholder in the Presidential chair; perhaps nominating conventions would not have been invented; we should never have heard of the slave-catching law, and the bloodhounds would have been shut up in the stall instead of the editorial room; we should have had no Baltimore Platform, and the Democracy would have wanted the real soul and actual bond of its unity. Universal history is, after all, but the history of human blindness. Greeks and Persians, Romans and Carthagenians, Guelps and Ghibelines, Protestants and Catholics, Russians and Turks, Germans and French, Hungarians and Austrians—they have fought to the death because the true means of unity escaped their blindness. Had they known the secret of North American "Democracy," *they* might have made a compromise, a slave-catching law, &c., and established it as a finality; and then would union have forever been placed upon a firm foundation, and "eternal peace" would have blessed Humanity!

The history of the North American Union, if we penetrate downward to the *punctum saliens*, is a history of the progress of slaveholding. After every revolution, the reactionary element of the state finds some new point of crystalization, from which it makes its preparations for future rule and draws to itself all kindred reactionary forces. The reactionary crystalization point in North America has always been the holding of slaves, and this has gradually seized upon and made its own all other reactionary elements. Its progress has been monstrous, and, like all other reaction, it will never find a stopping-place until it has overcome all opposition, or is itself completely overthrown. This is as certain as the succession of day and night. The means of its progress lie mainly in the Constitution, and its most zealous minions are the Hunker Democrats. Its mightiest, and, in its consequences, most important, recent victory is the slave-catching law; and in case Mr. Pierce should become President, the slaveholders would seek not merely to rule, but to subjugate the Union. Much has been said of the dangers to which the Union is exposed. I am of opinion that it never was in greater danger than just now, for the great danger to the Union lies not in attacks upon her Slavery, but in those upon her Freedom. Let us look a little closer at the signs of the times as they exhibit themselves in the doings of the Baltimore Convention.

In the first place, of what spirit was this Convention born? In the metropolis of a slave State, after long-continued intrigues and machinations, assemble a number of so-called delegates, who assume the title of delegates of the people—but the majority are nothing but political humbuggers by profession. The delegates of the people have the strange duty to perform of making known to the sovereign people their own will, that they (the people) may bear it well in mind until the Presidential election. True, the sovereign people are not bound by this instrument, but let them read any "real Democratic" sheet and they find that whoever adopts not the declarations of the Convention humbuggers as sacred, is a bad Democrat at bottom—a "traitor to the party." And this is true not only with regard to the candidates nominated by them, but also in regard to the platform and the party principles, which they proclaim and lay before the sovereign people. Thoroughly to humbug the people and to bind the future voters for President perfectly beforehand, the party managers, after the Convention, appoint so-called ratification meetings, that they may in future declare any departure from the decisions of the Convention to be a departure from the will of the people.

For, gentlemen, in the sight of these Conventions, nothing is more sacred than the will of the people. The gentlemen at Baltimore knew, for instance, that the will of the majority was in favour of Gen. Cass; and since the will of the people is law, they, obedient to the behests of the slaveholders, who feared the foreign policy of Cass, chose—General Pierce. At all events a *General*.

I am of opinion, indeed, that it is an excellent thing for Mr. Cass to have received a lesson for trimming his sails to every breeze, and for his zeal for the Compromise; but more valuable in the lesson which the people have been taught as to the dem[illegible] Conventions and the unrestrained rule which the slaveholders exercise in all the affairs of the Union.

Well, then, the candidate selected by the Convention are the Northern Mr. Pierce in conjunction with the Southern Mr. King. No prophet on earth, not even one single German hunker newspaper, had ever thought of the obscure Mr. Pierce, who was scarcely known out of his own family circle. Yet, no sooner is this Mr. Pierce put forward as the candidate, than, as if by magic, he at one blow becomes one of the great ones of earth, fills a large space in all true "democratic" hearts, and the depth and purity of their love for him become boundless. In Germany, they call this sort of thing servility, want of principle, lunacy, &c. In America it is fidelity to party. And if the Convention of Humbuggers had nominated the Emperor Solouque, or King Guizo of Dahomy, as their candidate, every real Democrat would have been bound from that moment to love him as the father of his country. Only let a President be secured safe on the points of "Southern Rights" and "Northern Spoils," and all is accomplished which a good partizan and bad republican can wish. *Fiat præses et pereat respublica!*

As head of a family, etc., General Pierce may be a very respectable man. This, however, is of more importance than all else, that he, as a politician, is an incarnate representative of "Southern Rights," or a cypher before which the slaveholders may place such integers as they please. South Carolina has not granted her approbation even to Fillmore, who has gone as far as the farthest in the matters of slave-catching and neutrality; but with this General Pierce, who voluntarily, in a letter to the Convention, declared the *Compromise measures identical with the Constitution and Democracy*—with him the Secession State is fully satisfied, and under his rule thinks of encircling the Union, with a few new Slave States, instead of withdrawing herself from it. A comfortable prospect for the future; but it is—"Democracy!"

But let him who is in doubt what is to be expected under the Presidency of a Pierce, let him read the unexampled Platform which, after his nomination, was promulgated as the fundamental principles of the "Party." The main points are as follows:

1. The party rejects any general system of "internal improvements" under the auspices of the Government of the Union; whence it follows that all internal improvements must remain unaccomplished or be carried out by the separate States, in a narrow, sectional spirit.

2. No part of the Union may be benefitted to the injury of another; yet, there is no hesitation in making the entire North, through an open *violation of the Constitution and of fundamental right*, the hunting-ground of the slave-hunters of the South.

3. Congress has no right to meddle with the question of Slavery; yet it unquestionably has the right to ex[illegible] Slavery throughout the Union, and make all men the bloodhounds of such as have broken their chains.

4. The net proceeds of the public lands should be employed for national purposes; hence the public lands ought not to be given away. For the freedom of the public lands, not to speak of other dangers, would in the increase of immigration, especially from Germany, lead soon to the erection of new Free States in the West, and, by this, freedom would gain the preponderance over the slaveholders in Congress.

5. Should the land bill which has passed the House of Representatives hereafter pass the Senate, which must be prevented by any and every means during the administration of President Fillmore, Mr. Pierce can kill it by his veto. Therefore, the Democratic party stands openly for retaining unchecked the veto power (opposed as it is to all real democratic ideas), which, above all, may be used against any and every anti-compromise resolution.

6. The Democratic party holds the Compromise, that is to say, the slave-hunting law, as a "finality" to all eternity; it fastens, with Democratic chains, the steed of time, for the everlasting future, to immoveable pillars, and "will (literally, thus) resist all attempts at renewing in Congress, or out of it, the agitation of the Slavery question, under whatever shape or colour the attempt may be made."

This, gentlemen, comprehends within itself the harshest sentence which was ever passed upon the Democratic party. It is the ban of all freedom, an attack upon all human right, a sentence of annihilation against all Democracy. Such language is not republican, it is Russian. The consequences of this act, should the present so called Democracy come into power, can be no other than restraint of the freedom of the Press, restriction of the right of public assembly, and rule of the mob. Whoever raises his voice against the most accursed institution in the world, against an institution which, not to mention its own objectionable features, poisons all morality, all ideas of human rights, all liberty and all humanity, and renders all progress impossible, *he* is from this moment put under the ban of the North American Democracy; stamped as a criminal, and denounced to the mob. In New York, already, a year ago, the Democracy carried matters with so high a hand that the Anti-Slavery Society was forced to hold its peaceful assembly without the city, because democratic rowdyism has threatened to attack them in their usual place of meeting, and so-called Democratic newspapers, such as the *New Yorker Staats Zeitung*, the most depraved organ of slave-hunting in the Union, exulted over such a victory of the Democracy. From this time forth, gentlemen, the question will be upon victories of a totally different nature. The slaveholders have now openly in their platform stamped the entire Democratic party as the guard of their tyranny, and their hod-carriers will look out for the fanaticism of the rude and vulgar. Should conflicts arise, it will be said, the guilt lies in the agitation against Slavery, and this agitation, which indirectly saps the foundations of the Constitution, must be checked by special laws. When, through the most shameless sophistry, the slave catching law can be promulgated as a necessary consequence, a true interpretation of the Constitution, the reactionary logic needs to go but little farther to prove that a new law of high treason, or one restraining the Press, is necessary to carry out and guarantee the slave-catching law and the Constitution. Should the attempt succeed to carry out this criminal sophistry in practice, by means of an additional Compromise in Congress—and with Congress, as with the Hunkers, all things are possible—as a further consequence would necessarily follow the increase of the Executive power through the complete subordination of the militia to the President, as Mr. Fillmore has already demanded, at the time the twelve negroes in Boston set another at liberty. This would be the probable course of the reaction, a course easily conjectured, from the Baltimore platform, and that, too, with a good degree of certainty, and thus would the Democratic party have the honour of having forged the yoke of the slaveholders.

Gentlemen, I, for my part, assure you that I could bring myself to choose vassalage to the Czar of Russia rather than be a member of a party which calls itself Democratic and Republican, and at the same time brands agitation on the subject of Slavery as a criminal. He who adopts a name in accordance with his real character, acts honourably at all events, though he follow the most abandoned path; but he who cherishes wickedness under the show of virtue, adds to his crimes both impudence and hypocrisy. The Democratic party, as it now exhibits itself, in spite of the "moral," "liberal" and "progressive" expressions in its platform, has no more of true democracy than the name; and nothing can be more appropriate to it than what its own platform says of the Whig party, "which conceives no imposture too monstrous for the popular credulity."

I have now in few words shown the character of the Baltimore platform, in so far as it speaks out. It is, however, characteristic in its silence, and in this regard its silence upon questions of foreign policy is of peculiar significance. Kossuth, who, in spite of all previous intimations, and all experience, *would* not believe in the rule of the slaveholders, *must* now know what he has to hope from the North American Democracy. Differences with Europe work unfavourably upon the Cotton trade, and meddling with European Slavery might possibly have a retroactive influence upon that in America; therefore, is neutrality of necessity the foreign policy of the slaveholders, not to speak of the natural sympathy of one tyrant for others. From North America may never be expected the slightest official aid to European liberty, so long as the rule of the slaveholder remains unbroken, and nothing is [illegible] some than the bullying [illegible] of so-called Democratic sheets, which threaten destruction to European tyrants and at the same time kiss the feet of the slaveholders.

No man, in the present position of affairs, can have stronger motives for earnest consideration of the relations which they sustain to the parties in this country, than our countrymen. Most Germans tend naturally to the Democratic party. But they allow themselves to be deceived through the great names of the past and the original significance which the term Democracy won in the times of the Federalists. That period is past; Jefferson, whom the party claims as its father, would stand appalled, could he stand once more among such degenerate children. The Democratic party is entirely rotten, has completely gone over to slaveholding and hunkerdom.

To all, on which the Germans especially lay the greatest stress—namely, freedom of the public lands, limit of the slaveholding policy, and a decided stand in relation to foreign nations—to all this the Baltimore platform offers the direct opposite. And this platform, the servile hunker press calls the foundation on which we must "go on and build." Let the Russian Czar erect his rule upon the ruins of the Republic, and the servile Hunkers would name Cossackdom a foundation on which to "go on and build." We must "go on and build" in quite a different fashion.

From the struggles of the times a new and sound Democratic party must be brought forth, to which men of right hearts, full of the love of liberty, men of principle and honour, may attach themselves. And should another victory of the Whig party be necessary to bring about this new birth, our conduct would be truly Democratic, should we seek to assist them in vanquishing the Democratic party.

ADDRESS

Of the Yearly Meeting of the Religious Society of Friends, held in New York, in the Sixth month, 1852, to the Professors of Christianity in the United States, on the subject of Slavery.

THE religious Society of Friends is known to the community as a people entertaining a conscientious conviction of the incompatibility of Slavery with the spirit and precepts of the Gospel; and, under this conviction, they have at different times appeared before the public in advocacy of the cause of liberty, as the inalienable right of all men.

We feel engaged once more to invite the attention of our fellow-citizens—professors of the benign religion of Jesus Christ, whose office it was prophetically declared should be, "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," to a serious consideration of this subject.

There can be no doubt that the Church of Christ is designed to occupy a very elevated position, as by its teaching and example, a purifying influence in the world; that the members of it should be distinguished by a scrupulous observance of the moral and social duties, agreeably to the language of prophecy. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Our Holy Redeemer in his public ministrations while on earth, was engaged impressively to set before his followers the high position in which they were to stand, and the weight of responsibility that would rest upon them. "Ye are the light of the world," said he. "A city that is set on a hill, cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

It becomes, then, a very interesting inquiry, whether the Christian Church in the present day does stand in that elevated position, which is represented by the figure of "a city that is set on a hill?" Whether the light which it diffuses is of that pure and holy character, that it will induce others to glorify our "Father which is in heaven?"

If such an inquiry, scrupulously conducted, can leave on our minds the impression that the members of the Christian Church are in such a state that it may be truly said of them, in the language of the Apostle, that they "walk as children of light, proving what is acceptable unto the Lord, and have no fellowship with the unfruitful works of darkness," then may we be comforted in the hope, that the blessing of the Lord may rest upon our beloved country for its sake. For we are instructed by the highest authority to believe that the members of the Church, if standing in their proper allotments, "are the salt of the earth."

But if the proposed review should result in the conviction, that the Church in the present day has, in some degree, fallen below the standing of its bright original; and that practices at variance with the principles of *justice* and *mercy* are tolerated in it; then is there not cause that it should be earnestly engaged to return to its first love, and to do its first works?

We are aware of the sensitive state of feeling respecting the subject of Slavery. It is our desire not to arouse angry discussion, nor to array one section of our country in hostile feeling against another. But, in all soberness, we would treat the subject as a question of right, and as in the presence of Him who is to be our judge, and who has solemnly forewarned us, that he will regard the withholding of deeds of mercy from even the lowest of our fellow-beings as being withheld from himself. "Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not to me."

It will be readily admitted, that all who take upon them the name of Christ, are called to "depart from iniquity"—and that the declaration, "Righteousness exalteth a nation, but sin is a reproach to any people," is language full of truth. The Deity is represented in the Holy Scriptures as a Being infinite in power and wisdom, and perfect in justice, mercy, and love. The nature of man, his relation and responsibility to his Creator, and his duties to his fellow creatures are clearly defined therein. We are told that man was made in the image of God; that, although finite in knowledge, and limited in power, he is called to imitate the Divine attributes in deeds of justice and mercy, and in works of love; that, though the image of his Creator has been lost by transgression, it may be restored through faith in our Lord Jesus Christ, and by obedience to his precepts.

Of the precepts uttered by Him, the following has been distinguished by the appellation of "the golden rule." "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

Now, if we compare the practice of enslaving our fellow-men with this rule, and try it by this test, it is evident that the unhesitating verdict of conscience must be against it. If brought to bear upon ourselves and our posterity, we should certainly regard it as the greatest possible calamity—an act of oppression too heavy to be borne. And if we judge thus in our own case, by what rule, as Christians, should we judge in the case of others? We are warned, in the sacred Scriptures, against allowing our judgment to be warped by considerations of self interest, or popularity. "Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause to decline after many to wrest judgment."

That all mankind are the decendants of a common ancestor; that God "hath made of one blood all nations of men for to dwell on all the face of the earth;" and that He is no respecter of persons, are truths prominently set forth in the Holy Writ; and they appear to have been fully recognised in the Declaration on which our form of Government claims to be based—that all men are created equal; that they are endowed with certain inalienable *rights*; and that among these are, life, liberty, and the pursuit of happiness. Happy, indeed, would it have been for our beloved country, had these immutable principles been fully carried into practice. It appears strikingly inconsistent, that our free form of Government and its liberal institutions should be linked with Slavery; and there is the plainest evidence that they do not harmonize. If we trace to their source the dissensions which have disturbed the tranquility of our Government, and even threatened its dissolution, it will be obvious to all that Slavery has been a fruitful source of those [illegible] the excitement and remove the discontent existing in some portions of our country, was the enactment of the stringent law for the recovery of those who escape from bondage. The execution of this law has been attended with circumstances, from the contemplation of which humanity shrinks; yet the discontent has not been allayed. But we would seriously ask, has not an additional weight of accountability, in the sight of our Omniscient Judge, been incurred?

Patriotism, in its purest form, may lead us to regard every country as our country, and every man as our brother; and may prompt the desire to promote the happiness of all, to enlighten the uninformed, to assist the needy, and to relieve the oppressed; and popular outbursts of this nature are not unfrequently manifested. But it belongs to religion to enlarge and perfect this feeling. Religion founds this sentiment, not alone on the circumstances of a common Creator, or common ancestry, but also upon the interesting truth, that all are alike objects of the love of a common Redeemer, who gave himself a ransom for all. He has taught us to regard Him as our master, and that all we are brethren, designed alike for a happy immortality to be enjoyed in His holy presence.

Then how can Christians seize upon a portion of their fellow-men, consign them to a state of bondage that is to end only with their lives, shut out, in a large measure, the light of knowledge from their understanding, and reduce them to a state of chattles, to be bought and sold at the option of the master; thus severing the tenderest ties of human nature? How can Christians do thus, and still stand approved in the sight of that Gracious Being whose ear is open to the cries of the poor and the oppressed, and whom we acknowledge to be our Lord?

To bring Slavery to the test of the precepts of our Lord Jesus Christ, let us suppose ourselves, our children, our parents, our brothers and sisters, in the position of the slave. Let us ask ourselves what course of conduct we should, in this condition, desire and expect from the followers of Him who was sent "to proclaim liberty to the captives, and the opening of the prison to them that are bound;" and who enjoined his disciples to do to others as they would that others should do to them? Should we not expect that Christian freemen would raise their voices to plead their cause?—that Christian legislators would employ our power to loosen, rather than strengthen our bonds?—that Christian masters would feel constrained to remove the heavy burden, break every yoke, and let the oppressed go free?

We speak of Slavery as constituting a national sin; and when we reflect upon the millions of our fellow-creatures who are subjected to its blighting influence, the subject assumes a magnitude that may well affect us with deep concern. It cannot be supposed that such is to be the permanently established state of things; and by what means the change is to be effected [illegible] would that the hearts of our countrymen could be inclined to seek out, and adopt measures, tending to the peaceable extinction of this oppressive system!

It is true that Slavery is confined to a section of our country, and is not under the control of the national government; and it may therefore be thought that the responsibility must rest upon the section in which the institution is fostered. But permit us to ask if the statesman who expends his eloquence to rivet the chains of Slavery, and to extend the area of it, and the citizen who supports that statesman, have no connection with the system? And to the members of our own body, in common with all who profess the benign religion of the Gospel, we would address the inquiries, Have the manufacturer and the merchant, to whom the products of slave labour furnish the material for a lucrative business, and the individual whose consumption of those products sustains the manufacturer and the merchant—have they no connection with Slavery? It has been said, "Whoso gives the motive, makes his brother's sin his own." May we all carefully examine the subject, and consider whether, while freely trading in, and consuming the produce of slave labour, we are not indeed giving the motive; and do not become ourselves, in fact, a party to the system: and whether we shall be justified in the sight of Him who judgeth righteously, who is indeed a God of knowledge, and by whom actions are weighed.

We call upon the professors of Christianity throughout the length and breadth of our land, seriously to consider in what manner, as followers of Christ, called by him to be as the salt of the earth, the weight of their influence should be exerted for the removal of this great evil. It is a solemn thought that retribution is consistent with the attributes of the Deity. In sacred history we may trace the visitations of Divine displeasure upon a highly favoured but revolting people, showing that God is indeed "terrible in his doing towards the children of men;" and these things are recorded for our warning.

We would respectfully invite those who claim to stand as pastors to the people, to reflect upon the importance of the station they occupy, and the weight of obligation resting upon them, faithfully to discharge the duty they have assumed, and cast the weight of their influence on the side of justice and freedom.

It is interesting to reflect upon the effect produced by the preaching of the Gospel in the primitive age of the Church, upon a people sunk in pagan darkness and pagan immorality—how, through the reforming influence of this ministry, they were drawn to forsake the evil of their ways, and to "walk in newness of life." And though these converts to the Christian faith were despised and persecuted, yet, unprotected by any earthly power, their numbers and their influence increased, until at length the towering institution of paganism yielded to the force of truth.

And doubtless it was and is the design of the Great Head of the Church, that this Christian influence should prevail against every system, the tendency of which is to obstruct the coming of his Kingdom, until, through its prevalence, the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ.

In the transporting view of this renovated condition of the world, beheld in vision by the prophet, he, personating the Most High, uttered the language—"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious."

May it be our united engagement so to live in conformity with the spirit of the gospel—so to labour in our separate allotments, in the cause of our Holy Redeemer, as to hasten the coming of this happy day—that at the solemn close of life, when called to account for the occupancy of the talents committed to us, we may be favoured to receive the answer of "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Signed on behalf and by direction of the Yearly Meeting of the Religious Society of Friends, held in New York, in the Sixth Month, 1852.

RICHARD CARPENTER, CLERK.

—*Friends' Review.*

THE NEW LIGHT SYNOD.

THIS body met in this city. The principal subjects before them were—the draught of a new chapter, to be added to the history of the church—causes of fasting—and the case of Rev. Wm. Wilson and the Presbytery of Pittsburgh. Of the first, we shall say little now. We did not hear it read. It is from the pen of Dr. M'Masters; and undertakes, we learn, to prove that the Reformed Presbyterian Church always treated the swearing of oaths to the United States' Constitution as an unsettled question! Was there ever greater effrontery? And does that Synod think to convince anybody but its own deluded members—any intelligent person in other denominations, that the greatest and most *notorious* practical distinction between Covenanters and all other bodies since 1789, had no existence? If it does, it is indeed given up to a singular delusion. One good thing, however, they are compelled to publish the history in some shape. One of the members stated that for want of it—he was from the West—they did not know themselves out there who they were, nor did [illegible] respects to it. As to the causes of fasting, it is not a bad document—a better one than they have ever issued since 1833. The paragraph on Slavery is as follows:

5th. *Slavery.*—As friends of humanity and of the cause of Christ, we are bound to deplore the existence of Slavery in any part of the world. But especially are we bound to lament and deplore the continuance and spread of this *monster evil* in our own land, in the maladministration of our good civil Constitution, and under the sanction of law. We deplore it as a sin against God, involving this nation in deepest guilt, and a crime against man of the most aggravated character. We are bound, too, to lament the countenance given to this monster sin by professing Christians, and by the American churches, which consider it no bar to Christian communion. We are convinced that it but requires that the Christian churches of America should withdraw their countenance from the unjust and cruel system, and faithfully exhibit the truths of that gospel which condemns oppression, denounces injustice, and proclaims liberty to the captive, in order that the institution of Slavery may languish and die, and therefore that the awful responsibility of perpetuating it rests mainly on professors of Christianity. We are bound especially to protest against the law usually called the "Fugitive Slave Law," as a disgrace to the age and country in which we live. By its legally compelling the people of the free States to aid in the capture of fugitives from bondage, it involves the whole Union in the guilt of Slavery, tramples on State rights, and the rights of man and of conscience. It exhibits an example of legislation calculated to make our boast of freedom an empty name, and to retard the progress of liberty throughout the world. By its practical operation in remanding men and women and children into endless Slavery, it tends to blunt the moral sensibilities of our nature, and extinguish the love of liberty in the breasts of freemen. Instances of cruelty have already occurred which ought to make even paganism itself blush.

Although the Reformed Presbyterian church more than half a century ago has rid herself of any connexion with Slavery—has no fellowship with slaveholders, and has, during all that period, uttered a distinct testimony against this crying abomination in our land, yet, as witnesses for truth, we feel called upon to renew this testimony in most decided terms, because this dreadful evil has recently been gaining renewed strength under the sanction of ecclesiastical connivance and civil enactments. Even *now*, attempts are in progress to strangle the genius of liberty by congressional resolutions, declaring the Compromises a "finality." "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry; and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh." Is. lviii. 6, 7.

This gave rise to a good deal of discussion! The older members—Dr. M'Master, particularly—asserting that the churches were not to blame in the matter; and others insisting that the Constitution [illegible] this! and as false as bold. The country says it does, and the two great parties make this the basis of their party existence; and even the Free Soilers, except a very insignificant fragment, admit the fact; but this little Synod puts in its whispered denial! We were glad, however, to hear some members express other and more rational views—admitting that the Constitutions does countenance Slavery. A general disposition was manifested to hush up the matter. They were evidently afraid of discussion.—*The Covenanter.*

THE Washington *Republic* copies the following article from the *Independent Democrat*, published at Concord, New Hampshire, and hurls it as a deadly javelin into the camp of the enemy:

At the meeting appointed at New Boston Centre on Friday afternoon of January 2d, by General Franklin Pierce, to address the citizens of that town in regard to the difficulties between himself and a portion of the democrats of that section, he occupied the hour of his in defending his military character. He explained the circumstance of his fainting: and declared that, "with the exception of a single occasion, he had led his command in the blaze of every battle."

After this he commenced speaking upon the Fugitive Slave Law. He said that it differed in no important particular from the law of 1793. A clergyman who was present said, that as the invitation had been given, he would like to make an inquiry: "Do you regard the features of the Fugitive Slave law as consistent with common law?"

General Pierce immediately replied: "If I must answer the question, I say no, I do not. I have been asked if I liked this Fugitive Slave Law. I answered no, I loathed it. I have a most revolting feeling at the giving up a slave; the law is opposed to humanity."

Here Mr. Foss inquired, "if it was not opposed to right as well as humanity." Gen. Pierce replied: "Yes, it is opposed to *moral* right."

The above is the substance of General Pierce's remarks upon the Fugitive Slave Law. The quotation marks include the very language used by the General, as taken down at the time it was uttered.

The *Evening Post* of this city springs to the rescue, and presents the shield of the Democratic party as a defence, with its Northern side out:

The Washington *Republic* thinks to create an unfathomable impression against General Pierce, in the Southern States, by publishing the following (above) extract from a New Hampshire paper—the *Independent Democrat.* If he has uttered any such language as is here ascribed to him, we have only to remark that it does him great honour. If further testimony of the same kind, in regard to the opinions of General Pierce, is in possession of the Washington *Republic*, we invite that journal to produce it.

The Union, the organ at Washington, rushes forward with the same alacrity, but more vengeance, with the same shield, but the other side outermost:

THE FIRST WHIG ABOLITION AND SEWARD PLOT EXPOSED AND EXPLODED.

THE friends of General Scott have resolved upon a bold and hazardous game—a game which, no matter from what point of view it is regarded, is calculated to awaken the bitterest and most general detestation. It might be supposed that men of ordinary intelligence would hesitate before resorting to such perilous expedients; but the case of the friends of Scott is itself in a most perilous and extraordinary position. Something must be done to save it—some sweeping *coup d'etat* must be adventured; and though the risk they run is great, they hope to escape the consequences of their profligate disregard of all honour and of truth by the abandoned recklessness of their movements. A more dishonouring attitude for a great party to occupy could not possibly be conceived. It is the latest and boldest exhibition of those baleful influences which surround Gen. Scott, and which, carried into an administration of the federal government, must visit the most fatal consequences upon the interests of the country. Indeed, from these debasing tactics we can see what sort of an administration Gen. Scott would have if he were elected President. The *Republic* has embarked in this bad business as in a labour of love, and the example will doubtless be followed by the whole chorus of the Whig press; but what a work it is to expect honourable men to advocate and intelligent citizens to approve!

The *Republic* copies yesterday, from two abolition papers in New Hampshire, certain letters purporting to have been printed in January last, containing extracts from a speech of Gen. Pierce, in which he is charged with having taken ground against the principles of the Fugitive Slave Law! The country will observe that the witnesses to this shameless charge are Abolitionists of the vilest stamp—men whose lives have been devoted to the cause of disunion—men who have felt the powerful antagonism against their hellish designs of such patriots as Franklin Pierce, and who now, as in January last, baffled and beaten, cowed and overthrown, invent the most reckless falsehoods against the man and the men who have crushed their base and unholy combinations against the constitution of the U. States. The men who conduct the shameless sheets upon which the *Republic* relies are in the last degree unworthy and vile; their vituperations of Pierce are such as they have poured out upon all men who have espoused the cause of the Union; and their irreverent slanders strike not only at the patriotic living, but also at the illustrious dead. They are the worst jackalls even of the party of jackalls, and belong to those outlawed knaves who, in the press and from the rostrum, have proclaimed Washington a dealer in human flesh, Jefferson a liar, and the constitution "a league with the devil" and "a bond with hell." [illegible] public men of New Hampshire when we say that the character for truth and veracity of the two journals cited by the *Republic* is *infamous*.

These are the witnesses of the *Republic*, the chosen organ of Gen. Scott. These are the witnesses who are to convince the South that Gen. Pierce is false to that fealty to the constitution which has been his day-star—the passion of his whole political existence—the very corner-stone of his political faith. For shame!—for shame! If this self-refuting falsehood does not stagger those who retail it, the character of its dishonoured and treasonable authors should induce them to cast it from them as if there were pestilence in the touch. That it *is* false—false in the general—false in the detail—false in every aspect in which it can be discussed—false from the beginning to the ending—we have the authority of those who know Gen. Pierce personally for saying; who knew of the speech here alluded to, and who declare that no such language as that attributed to him ever fell from his lips at any time, on any occasion, from his first entrance into public life down to this hour. But this is not all. The charge is that Gen. Pierce denounced the fugitive slave law in terms "to satisfy the Abolitionists" at the very time when he was labouring to throw overboard Mr Atwood for a breach of party faith as pledged by the Democratic party of New Hampshire to the maintenance of the Compromise. These witnesses themselves testify that in the same speech in which they falsely charge Gen. Pierce as denouncing the fugitive law, he spoke of the passage and maintenance of the compromise measures as essential to the safety of the Union. In his letter of acceptance, Gen. Pierce tells the country, over his own signature, that there is "no act or word of his life" in opposition to the declaration of the Democratic resolutions, that the repeal of the fugitive law would be incompatible with "fidelity to the requirements of the constitution." Yet one of these Abolition witnesses produced by the *Republic* makes this statement:

"General Pierce immediately replied: '*If I must answer the question, I say no, I do not. I have been asked if I liked this fugitive slave law. I answered no, I loathed it. I have a most revolting feeling at the giving up of a slave; the law is opposed to humanity.*'"

The value of this testimony, and the loathsome character of the tactics adopted by the *Republic* against Gen. Pierce, may be comprehended at a glance, when it is known that at this very moment, in this very city, at the same time that the *Republic's* Abolition falsifiers were reproduced to show that Pierce was hostile to the fugitive slave law, the Scott Whigs in Washington are circulating Abolition testimony, from Abolition papers, to show that he was ever the devoted friend of the South from the first, and that he is now in the keeping of the friends and the authors of this very fugitive slave law.

Disgraceful as this exposure is, to the American [illegible] Seward, by Greeley, and by Mr. Thaddeus Stevens, of Pennsylvania, have got two sets of Abolitionists to swear against Franklin Pierce—the one set to swear that he is against the South, the compromise measures, and the fugitive slave law, and the other set to swear that he is steeped to the lips in pledges to the South, that his congressional record presents an unbroken current of votes for the South, and that he regards the fugitive slave law as a vital, if not *the* vital, spark of the whole measure of adjustment. Let the country look at the spectacle, and let honest Whigs contemplate the new shame which the managers of the Whig party have upon them.

Of the disgraceful wrong sought to be perpetrated upon Pierce in New Hampshire by these Abolition certifiers, the *Republic* furnishes the full dishonouring evidence. Of the other side of the plot, Washington city can produce hosts of proof. The Free Soil Whigs of the House of Representatives—acting, of course, under Seward's counsels, and with the concurrence, doubtless, of the *Republic—are now flooding the North with the Abolition attack upon Pierce made up by the Abolition organ here, the National Era, showing that his whole public life is in accordance with his early and energetic support of the measures of adjustment, and especially the fugitive slave law.* Go to the Whig committee-rooms to-day, and the chances are fifty to one that you will find the Scott and Seward Whigs franking the *Republic's* rehash of Abolition calumny to the South, to prove that Pierce is hostile to the fugitive slave law and to the South; while in that same room, and side by side with the men who frank the falsehoods of the New Hampshire fanatics, will be found the Free Soil Whigs franking the Abolition *National Era* to the North, giving date, and page, and names, to show that Pierce is with the South, body and soul! That this is an exposure black with shame, no honest Whig will deny. That it developes a recklessness and a baseness in the Scott leaders, such as even Whig annals cannot parallel, the whole transaction proves. That it has been concocted to deceive both sections of the country, all who examine the facts will at once determine. The measure of the guilt of such a plot cannot well be estimated. But the fearful measure of indignation and defeat it will call down upon the heads of the Whig party will be ascertained and admitted by these detected gamesters in November next.

THE SUNDAY SCHOOL UNION AND AMERICAN SLAVERY.

To the Editor of the Morning Advertiser.

SIR—My attention has been directed to a letter in your paper of yesterday, signed "Liberty." I am supposed to be referred to in that letter as "one of our London ministers, well known as an advocate of civil and religious liberty," between whom and one of the Secretaries of the S. S. U., a conversation occurred on the morning of the day of their late anniversary. The supposition is not improbable, inasmuch as such a conversation did occur between myself and Mr. Wm. H. Watson. It was not a public conversation, but neither was it so private that a reference to it, now rendered necessary, will be any violation of confidence.

On learning that Dr. Dyer was to speak at Exeter Hall in the evening, I intimated to Mr. W. that I thought it desirable for him to announce Dr. D. as sound on the subject of American Slavery, if that were possible. I thought and said, that probably such an announcement would anticipate a question likely to arise at the meeting. Your remarks, apparently occasioned by "Liberty's" letter, lean, as I fancy, to Mr. Groser's being the party with whom this conversation occurred; and you seem to think the reply about the "wickedness of raising the question," inconsistent with Mr. Groser's letter in your paper of Wednesday. The facts are, first, that the conversation occurred with Mr. W., and not with Mr. Groser. It was Mr. Watson who spoke of the responsibility of raising the question to which I had referred. Secondly, that Mr. Watson's reply related exclusively to raising the question at Exeter Hall, it had nothing to do, as "Liberty's" letter indicates, with the watchfulness of the Sunday School Union Committee over the soundness, on Anti-Slavery questions, of parties sent hither to represent the American S. S. Union. The charge of inconsistency, therefore, or the seeming imputation of Mr. Groser's veracity, whether in "Liberty's" letter or in your remarks, or in both, falls to the ground. Mr. Groser wrote of one thing, Mr. Watson spoke of another,

DEFECTIVE ORIGINAL COPY

I do not like to occupy much of your space, or I would say a little on the manner in which your "correspondents" and yourself, Mr. Editor, have written on this subject. Fair, full, free discussion, on so important a matter by all means; but, withal, an intelligent discussion. The term *Abolitionist* in America, does not mean the same as it does in England. Here it is used simply for those who seek to put an end to Slavery; there it is used to designate a political party, some of whose religious sentiments are said to be questionable. An American, therefore, sound to the core on Anti-Slavery matters, may hesitate to avow himself "*an Abolitionist*." Dr. Dyer was asked on the platform of Exeter Hall, whether his church was composed of slaveholders. His reply was, "I presume so." Dr. Dyer is an Episcopalian, so that the word church with him is nearly equivalent to our phrase Christian denomination. Had he understood it as the questioner did, for a society, such as our Independent and Baptist Churches, he would, I ween, have replied very differently.

The American Sunday Shool Union may or may not be sound on Anti-Slavery subjects I say nothing on that point. One patent fact, however, and many such might be quoted, is, that Judge Jay, than whom there is not a sounder Abolitionist in our sense of the term, either in America or here, is a vice-president of that union, and supports it by his annual subscription; I should judge, therefore, that the American Sunday School Union cannot be far wrong in its Anti-Slavery principles or working.

I make these remarks as fair to the parties concerned in this discussion, without intending a word about the propriety or impropriety of the discussion itself, so far as the London Sunday School Union is concerned, and am,

Sir, yours respectfully,
SAMUEL GREEN.

To the Editor of The Morning Advertiser.

SIR—A printed paper, which is now in circulation in the metropolis, contains a passage which accounts for the unwillingness of the Rev. Mr. Groser to inquire into the pro-Slavery relations of the Rev. Dr. Dyer, when he appeared on the platform of the Sunday School Union, as an agent of the American Sunday School Union.

The document to which I refer is entitled, "Statistical Account of the Connection of the Religious Bodies in America with Slavery; together with a notice of various Anti-Slavery Secessions."

Under the head "Tract, Missionary, and Bible Societies, Sunday School Union," &c., are the following statements:

"All these bodies have slaveholding members.

"The parent Sunday School Union, at the requirement of the Slave Power, suppressed one of its volumes, because it contained a paragraph descriptive of Slavery."

Hence it appears that the association from which Dr Dyer is delegated is under slaveholding control; and as the English Sunday School holds fraternal relations with that in America, its officers must not venture too closely to scrutinize the Anti-Slavery course of such Sunday School agents from the United States as may visit our shores; nor can it dare to utter an unqualified rebuke of those ministers who uphold Slavery.

Permit me to assure those earnest friends of the slave among Sunday School teachers, and in other walks of life, whose fears for the interests of the oppressed your articles have awakened, that when they hear it asserted that "the cause is being injured" by their watchfulness, they may be certain the charge comes from parties who dread their investigations, and to whom the abolition of Slavery is secondary to some other object. And it may be well for your readers generally to understand, that the sincere, indefatigable friend of the slave from the United States, whether lay or clerical, so far from being offended by the most stringent scrutiny into his past Anti-Slavery conduct, will be only too thankful at meeting with such genuine sympathy for the enslaved millions of his countrymen as this inquisitiveness betokens.

Happy would it have been for the American slave had the British and Foreign Anti-Slavery Society faithfully pursued a similar course during the last twelve years.

I am, sir, your obliged servant,
May 13, 1852. VERITAS.

To the Editor of The Morning Advertiser.

SIR—My short note, which you did me the honour to insert in your journal a few days ago, has involved me in correspondence to an extent I certainly did not anticipate. From letters received from various parts of the country, I find there is a strong belief that the secretaries of the Sunday School Union have little sympathy with the abolitionists of Slavery, and that if it had been positively told them that a certain D. D. was a pro-slavery man or even holder of slaves, they would nevertheless have introduced him, as they did, at their annual meeting.

I confess, sir, that my own experience on another gre[illegible] controversy with them, induces me to entertain the same [illegible] unworthy insinuation in one of Mr. Groser's letters in your journal.

One of my correspondents says—"I have no doubt the secretary of the Sunday School Union is thoroughly up to the whole question, and is exerting his official influence in keeping the Slavery discussion in abeyance, and preserving good terms with his American ally." He says further—"The same influence that is employed in favouring the presence of pro-slavery ministers and delegates in our pulpits and on our platforms, is being exerted in keeping away from them such men as the Rev. E. Matthews, a Baptist minister among the Free Mission Baptists, who is come to England to discharge their duty to the slave. Mr. Howard Hinton, secretary to the Baptist Union, has informed him, he will meet with no sympathy from that committee The British and Foreign Anti-Slavery Society have entirely ignored his society, because they are advocating agitation among the religious societies—a crime of the deepest dye, in the opinion of the Broad street committee. I am assured by another correspondent, "that the parent Sunday School Union of America, at the request of the Slave Power, suppressed one of its volumes, because it contained a paragraph descriptive of Slavery,"—that "the Baptist Home Missionary Society of America has planted slaveholding churches in the South, and steadfastly refuses to treat Slavery as a sin;" and that "the American Home Missionary Society pursues a similar course;" that "the American Baptist Missionary Union, to the extent of its power, crushes Anti-Slavery energy and sympathy;" and that "the operations of the Bible Union, and several other societies, are controlled by their slaveholding members." He adds, "every effort is put forth to intercept Anti-Slavery light in its progress to the English mind."

It is, however, pretty evident, sir, that a sufficient portion of "Anti Slavery light" has already reached "the English mind," to induce all, except time-serving officials and interested individuals, to bear an uncompromising testimony against the iniquitous system of Slavery, and to withhold all sanction from pro-slavery ministers or others, however strongly recommended by the bodies whose agents or representatives they are. Our Bible, and Missionary, and Tract, and Sunday School Societies, may well stand upon their own merits, and certainly do not require the aid of men who own, or who countenance, property in human beings.

I am, sir, yours very respectfully,
J. W. GREEN.
4, Brighton-place, Hackney road, May 14.

To the Editor of The Morning Advertiser.

SIR—Permit me to throw a little light upon the question of the Sunday School Union and Dr. Dyer.

Mr. Henson last year having had an opportunity of speaking on the Sunday Scool Union platform, in reply to Judge Darling, from the American Sunday School Union, went to the committee-room at Exeter-hall, having had a platform ticket given him by a member of the committee, and being desirous to show his interest in the Sunday School, he inquired for the senior secretary, and was pointed to Mr. Watson, who said, how glad he was to see him, at the same time remarking, that a Dr. Dyer, from America, was present, and inquired whether Mr Henson knew him. The answer was, "No; not that I am aware of." Mr. Watson mentioned that Dr. Dyer was an Episcopalian; Mr. Henson then said, that if it would not be out of order, he would like to have the opportunity of replying to Dr. Dyer, by congratulating him upon his being in a free country, on a free platform, where white and black could mingle, but that if he was not a true man he ought to be brought out. The secretary then said that he believed all the speakers who had been invited would be present, and he was afraid there would not be sufficient time In the meeting, Mr. H. sat listening to the speakers, until Dr. Dyer remarked that Henry Clay and Daniel Webster were the friends and supporters of Sunday School Union in America. Upon this Mr. H. got up, and was on the point of speaking, when requested by one of the committee to sit down, as it would disturb the meeting, to which he acceded.

Now when such men as Henry Clay, who holds from 200 to 300 fellow-men in bondage, and Daniel Webster, the concoctor and enforcer of that infamous Fugitive Slave Bill, are thus paraded as being the bulwarks of Sunday School Union, it is high time that British Sunday School teachers should know the character of the representatives of the American Sunday School Union, so that they might give them a proper reception.

Now, sir, if Dr. Dyer were an Anti-Slavery man, would he have risked his reputation by bringing such men before a free British audience, who would, I feel sure, scout such a one from their presence?

A TEACHER OF ELEVEN YEARS' STANDING.

UNCLE TOM'S CABIN.—The subjoined communication comes to us post-marked New Orleans, June 19, 1852:

"I have just been reading 'Uncle Tom's Cabin, or Scenes in Low Life,' by Mrs. Harriet Beecher Stowe. It found its way to me through the channel of a young student who purchased it at the North, to read on his homeward passage to New Orleans. He was entirely unacquainted with its character: he was attracted to it by its title, supposing it might amuse him while travelling. Through his family it was shown to me as something that I would probably like. I looked at the author's name and said, 'O yes! anything from that lady I will read,' otherwise I should have disregarded a work of fiction without such a title.

"The remarks from persons present were, that it was a most amusing work, and the scenes most admirably drawn to life. I accepted the offer of the perusal of it, and brought it home with me. Although I have not read every sentence of it, I have looked over the whole of it, and I now wish to bear my testimony to its just delineation of the position that the slave occupies. Colourings in the work there are, but no colourings of the actual and real position of the slave worse than really exist. Whippings to death do occur; I know it to be so. Painful separations of master and slave, under circumstances creditable to the master's feelings of humanity, do also occur. I know that, too. Many families, after having brought up their children in entire dependence on slaves to do everything for them, and after having been indulged in elegance and luxuries, have exhausted all their means; the black people only being left, whom they must sell for further support. Running away, everybody knows, is the worst crime a slave can commit in the eyes of his master—except it be a humane master—and from such few slaves care to run away.

"I am a slaveholder myself. I have long been dissatisfied with the system; particularly since I have made the Bible my criterion for judging of it. I am convinced from what I read there, that Slavery is not in accordance with what God delights to honour in his creatures. I am altogether opposed to the system; and I intend always to use whatever [illegible] speaking against it, though living in the midst of it, because I am backed by a powerful arm that can overturn and overrule the the strongest efforts that the determined friends of Slavery are now making for its continuance.

"I sincerely hope that more Mrs. Stowes may be found to show up the reality of Slavery. It needs master minds to show it as it is, that it may rest upon its own merits.

"Like Mrs. Stowe, I feel that since so many, and good people too, at the North, have quietly consented to leave the slave to his fate by acquiescing in and approving the late measures of Government—those that do feel differently should bestir themselves. Christian effort must do the work; and soon it would be done, if Christians would unite—not to destroy the Union of States—but honestly to speak out, and speak freely against that that they know is wrong. They are not aware what countenance they give to slaveholders to hold on to their prey. Troubled consciences can easily be quieted by the sympathies of pious people, particularly when interest and inclination come in as aids.

"I am told there is to be a reply made to 'Uncle Tom's Cabin,' entitled 'Uncle Tom's Cabin as it is.' I am glad of it. Investigation is what I wanted.

"You will wonder why this communication is made to you by an unknown: It is simply made to encourage your heart and strengthen your determination to persevere and do all you can to put the emancipation of the slave in progress. Who I am, you will never know, nor do I wish yon to know, or any one else. I am a

"June 18th, 1852. REPUBLICAN."
—(*N. Y.*) *Evening Post.*

National Anti-Slavery Standard.

*** *All communications for the paper, and letters relating to its pecuniary concerns should be addressed to* SYDNEY HOWARD GAY, *New-York.*

†‡† *Donations to the Treasury of the* AMERICAN ANTI-SLAVERY SOCIETY *may be forwarded to* FRANCIS JACKSON, *Treasurer, at Boston; or to* SYDNEY HOWARD GAY, *New-York.*

NEW YORK, THURSDAY, JULY 22, 1852.

THE COMING PARTY.

PARTIES, it has been said, can exist only under free governments. The existence of parties is a proof that freedom of thought and of utterance is recognised in the countries where they are found, and their absence proves that the country which will not endure them rejects also the elements [illegible] axiom grows out of the nature of man and of things political. Where men are at liberty to think for themselves and to say what they think, it must needs be that they take different views of their own rights and interests and divide on questions which arise, from time to time, touching those rights and interests. So it was "in Athens and free Rome." As long as any political liberty was left to them, they were divided, sometimes torn in sunder, by parties and factions. They divided on principles, as they received them, and, however violent and bloody the dissensions to which they gave rise, they were signs of life and of freedom. It was not until Macedonian and Roman conquest had "quenched the Eye of Greece," and her own vices had extinguished the light of Roman liberty, that party spirit was replaced in the first by the subtleties of scholastic disquisition, and in the last by the competitions of the Green and Red Factions of the Circus. So in the strifes between liberty and despotism in modern Europe. In the Italian Republics, in Holland, in Switzerland, in France, and in England, the reality of the Liberty they boasted might be tested almost to a nicety by the vitality of the parties which seemed to distract, but which did, in reality, give it a consistent and enduring life.

In this country, the same test has been found to perform its office with the same unerring accuracy. In the Colonial times, the people were divided into parties on questions involving the principles of the Prerogative of the Sovereign and the Constitutional Rights of the People. These disputes went before the Revolution and prepared the way for its advent. After the Revolution, the same political necessity produced the same results. Party Spirit raged, but it grew out of questions and relations which at least seemed to the parties agitating them to involve vital principles and to reach towards remote and mighty issues. The general mind was in a state of turbulent excitement, but it was the excitement of life. The billows roared and foamed, but it was because the Spirit of Liberty moved on the face of the deep. The sea and the waves roaring might seem to threaten heaven and earth, but it was only an agitation which defecated and purified the surging mass of mind, and saved it from the fatal calm of the waveless sea of Despotism. Of later days, since the downfall of Napoleon, the nation has also been divided, though on questions of infinitely smaller moment. Principles have yielded place to policies, and men have fought, not for eternal laws of Right, but for laws of political and financial economy. Whether more money could be made by trade or by manufactures; whether, when made, it should be kept in a Bank or somewhere else; whether certain branches of business could be better conducted by natural or artificial persons, by individuals or by Corporations; these have been the questions which have superseded those struggles which made Milton

"Scorn delights and live laborious days."

which sent Hampden reeling in his saddle, a dying man, from Chalgrave field, which made Vane and Sidney embrace the block, which filled the sails of the Mayflower and sharpened the sword of the Revolution!

But even the paltry factions of the shop and the spinning-jenny were better than no parties at all. They, at least, served to keep the general mind in motion and saved it from utter stagnation. As long as there was life, there was hope. But where are all those parties, now? They have, indeed, a name to live, but they are dead. Who expects any alteration in the Tariff, any revival of "the obsolete idea" of a National Bank, any difference in the public policy of the country, from the success of either the one or the other of the men, one of whom must reign over us for the next four years? Parties have, virtually, ceased to exist in the country. It is the worst of the many bad signs of the time. The insidious despotism, which our Fathers had the cruel folly to bind in a fatal wedlock to the Liberty for which they had fought, that despotism which has from the beginning controlled and directed the national parties for its own purposes, has ended by destroying them. Both parties have acknowledged its supremacy and received their leaders at its hands. The maintenance of the absolute power is acknowledged by both factions, as the great end for which they live and move and have their being. They vie with each other in their protestations of their readiness to crush out the life of their own liberties, as well as that of their fellow-slaves at the South, if their masters will but touch with the Sceptre the National Overseer they prefer. As matters now stand, there is no party in the nation. Slavery has devoured them both, and now gorged, but not stupefied, she lies coiled into herself with head erect, ready to dart upon and destroy any insubordinate and impracticable Idea which may yet creep about unconsumed.

If the two great Conventions, which have virtually taken the place of the Electoral College in the making of Presidents, meant what they said, and if the masses they represent will stand by them, Freedom's Battle must be all fought over again. If they did not lie, they are bound to put an end to the Agitation of the question [illegible]. They *have* the power to prevent the discussion of this subject, or to attempt to do it, by penal enactments. They can suppress Anti-Slavery newspapers, disperse Anti-Slavery Meetings, establish a censorship of the press and make a disrespectful allusion to the Sovereign power a Penitentiary offence. They can establish a special police for this purpose, and employ a host of spies to act as an Army of Observation in every house and street. They have, together, the power to pass National and State laws to this effect, and there is no Judge, whether of Nation or State, who has ruled the Fugitive Slave Law to be Constitutional, that would not enlarge the meaning of the Constitution so as to cover such enactments. There is no difficulty about their performing their pledge if they really meant what they said—if they were not political swindlers attempting to obtain Southern votes on false pretences. It is a critical moment in the affairs of this country and of the world. Much depends upon whether the villany of those patriots be robust enough to soar into Treason, or whether it will stop short at Petty Larceny. The next four years will be a chapter of Revelations of deep import and lasting interest.

The next hope of Liberty in this country lies in the revival of parties, or rather the crystalization of the political atoms into new ones. If things remain as they are, the Despotism which has always ruled us through our parties and under the disguise of Republican Institutions, will soon feel strong enough to drop the mask and govern us directly and under its own name. Like other Despots, it may graciously leave us such part of our own earnings as it does not need for its own purposes, and may allow us to divert ourselves with books and stage-plays; but for any freedom of thought and liberty of expression, there is nothing to hinder it from keeping them within as rigid bounds as those prescribed by Louis Napoleon or Nicholas Romanoff. That is, if the delegates of the two parties met for the purpose of doing it homage, really represented the men that stood behind them and did not lie. We think that they *did* lie, and that their promise of peace to the South was like that which Satan made of the World to Christ, a promise of what they had not to give, and would not give if they had the power. That is most of them. Some of them, undoubtedly, those that followed [illegible] would sacrifice every thing in the shape of principle or honour for the hope of a slave-driver's vote; but we really do not think the majority of them to be anything worse than tricky politicians. They made an unmeaning promise for a specific purpose, knowing it to mean nothing. What they will do when specific performance is demanded of them, is a question for them to settle with the promissees.

The time is now at hand when parties must remodel themselves in some new principle. and it is hardly possible that they can be brought into line against each other on any principle but one. There is but one question in this country on which parties can divide—and that is Slavery. There never has been but this one, in reality, although it has been masked and disguised under many specious names. Thanks to the indefatigable persistency of the Abolitionists, those disguises have been stripped off, and the nation has been compelled to look at it in all its ugliness, and to recognise it as the disturbing (and therefore the ruling) element of the country. The truth can never again be winked out of sight. Men have got to choose whether they will be for it or against it. They do, to be sure, seem to be unanimous in their allegiance, just now. But that is in prospect of what they are to get. One or the other of the parties must be disappointed of success, and disappointed because they will fail of that very Slaveholding support for which they have sold their souls. A party, and no inconsiderable one, must arise, which will see that it has no hope of power except by destroying the Southern Oligarchy. Then parties will take their only natural shape—that of Slavery and Anti-Slavery, North and South. Thus God will make not only the Wrath but the Ambition of Man to praise him. This day which the Abolitionists have been prophesying and labouring to bring about, not as the end of their mission, but as a necessary means toward it, we believe to be at hand, even at the door. Our business is to create the necessity of the creation of such an Anti-Slavery party, to watch it and urge it in the way it should go, but never to accept it as the final way of salvation.—E. Q.

HENRY CLAY'S WILL.—The Will of Henry Clay has been made public, and, as far as it relates to his slaves, fully sustains the character of his life. That was to compromise between good and evil, but in such a way that evil alone should accrue from the act. He recognises, by his will, the right of his slaves to freedom, by a pretence of securing it to a portion of them at some future time; but to those who have served him faithfully all their lives, for a bare subsistence, he still withholds the right by leaving them in bondage to his heirs. The terms of the will are these: all his slaves born before the 1st of January, 1850, are to continue slaves for life, and be divided among his family; some, probably, to remain in their old home, others to go to the plantation of a son in Missouri. But those slaves who have been born since January 1st, 1850, are to receive their freedom, the males at the age of 28, the females at the age of 25, and then be sent to Liberia; the value of their labour, for the three last years of their servitude, to be taken to defray the expenses of their exile. To fit them for this missionary enterprise, they are, prior to their removal, to be taught to read, write, and cipher.

As every act of Mr. Clay's life is held, by his friends, to redound to his greatness, so this, its crowning act, will be adduced as evidence of his love of freedom and his humane spirit. We do not believe that he himself would have made, on this account, any pretence to either. His aim seems to have been that, so far as he was concerned, no individual of the African race should ever be free in this country. He was too far-sighted a man not to see that the years of Slavery in Kentucky are numbered, and that if his own slaves should not become free, their children yet to be, or recently, born, might. He hoped, perhaps, that the system would outlast the lives of most of the former; but if a quarter of a century hence it should be abolished, the latter, by the will, could at least be debarred from the benefit of the Act of Emancipation, and be sent into exile, rather than be permitted to become free citizens of the Commonwealth. Far better would it have been if, in his last testament, he had simply disposed of his human chattels as he has of his other personal property. He would not then have robbed them of all hope.

RECOGNITION OF HAYTI.

AMONG the other objects aimed at in the early days of Anti-Slavery, and when petitioning was a means of agitation more in use than of later years, was the recognition of the Independence of Hayti. It was asked for as an act of justice to a young republic, as well as an act of expediency whereby the interests of commerce would be greatly subserved. The petitions for this object, if ever received, were disregarded, for, though it was clearly evident that the want of the Recognition was a serious drawback to the commerce with Hayti, and therefore a serious detriment to Northern merchants, the South considered it no less evident that to acknowledge the national independent existence of a people whose forefathers were successful revolted slaves, would be to recognise the fact that black men could take care of themselves, and to be holding up a bad example to our southern chattels. Involved with this was another difficulty; if Hayti should be recognised as an independent sovereignty, it would be necessary to establish with her some sort of diplomatic relations; and Monsieur [illegible] as the ace of spades, would present his credentials at Washington as Minister Plenipotentiary from the negro Republic, and expect, not merely an audience with Secretaries of State, but a reception at the weekly levees at the Presidential mansion. Such an indignity was not to be thought of. No amount of gold lace could conceal the colour of the Minister, and no chapeau, of wearible dimensions, hide the kink of his Excellency's wool. This the South could not bear; the Lords of the Plantation would not consent to the presence in the White House of a man of the unconstitutional hue, in any other capacity than that of boot-black or waiter, though he might be a veritable Lord of Creation in breeding, bearing, intellect, and culture. So the North consented that her merchants should enjoy only a restricted trade, and submit to receive diminished profits, made so by onerous duties. Perhaps she has never given a more striking proof of how much she loves the Union, and how much she will suffer for its sake; though it is not easy to say how much her own feeling on so tender a point as associating with a black man on any other terms than as master and servant, may have had to do with her acquiescence.

The subject, however, is now about to be agitated from a new quarter. We had heard recently that a petition was to go to Washington from merchants interested in Haytian trade, with which Abolitionists were to have nothing to do. Such a petition has been presented, and we hope it may have better luck than those on the same subject presented in former years. These merchants are wise in their generation, and do not, of course, send their prayer without a lobby-member. Whether it will be granted must depend upon his powers of negotiation. Perhaps Faustin I. has consented that the Empire shall be represented at Washington by an Ambassador whose colour will not subject him to the liability of being locked up in the caboose should he return late from a diplomatic dinner, and of being sold to defray the jail fees, should he be prevented unfortunately from communicating with his friends. If this difficulty can be got over, and it is by no means impossible that it may, by the Emperor consenting to be represented by a white man, the petitioners will have gained some steps towards success. But whether they will be finally successful will depend upon how far Hayti is really looked upon by the South as a possible object of annexation—or re-annexation; as her people are blood relations, by the way of Africa, with a portion of ours, and should therefore, according to the Southern code, be brought under the beneficent rule of our divine and republican institutions. The issue of [illegible] and we shall know in time.

The petition is as follows:

To the Honourable the Senate and House of Representatives of the United States of America in Congress assembled.

The undersigned merchants of Boston, respectfully represent to Congress:

That Hayti, *de facto* an independent State since the first of January, 1804, by the declaration of her independence, and *de jure* since July, 1825, by the recognition of France under Charles the Tenth, and all the great powers of Europe—which, subsequently, has been confirmed by treaties passed and ratified between the government of King Louis Philippe of the French, and Hayti as an independent estate has, however, never been recognised by the *United States;* for which this petition now most respectfully and earnestly prayeth:

The great interests of our shipping, agriculture, growing manufactures, and commerce in general, imperatively require that this very important and growing trade should be regulated and established upon as firm a basis as it is already with regard to the most favoured European nations—while it now exists only by sufferance.

The importance of this trade is seen in the reports of the Secretary of the Treasury of the United States, ending June 1850 and 1851, and show: That in the fiscal year of 1850, we had engaged in the Haytian trade seventy-four thousand six hundred and seventy-one tons of American shipping, which was navigated by three thousand five hundred and four American seamen, and this independently of that trade in foreign shipping, clearing from and entering into our ports. And during the same year the United States exported to Hayti to the amount of one million three hundred and fifty thousand one hundred and eighty-eight thousand dollars, whilst to China, this country in the same year, only exported to the amount of one million six hundred and five thousand two hundred and seventeen dollars, and only employed one half the tonage which it has engaged in the Haytian trade—the tonage in the China trade being, in the year 1850, 39,799 tons.

The tonage of the United States engaged in the trade to Hayti, in 1850, exceeds twenty thousand tons that to Ireland and Scotland together; thirty thousand tons that to the Hanse towns, and as much as that to Belgium.

It exceeds, by two thousand tons, that trading with both the Atlantic and Mediterranean ports of Spain, and double that trading with France on the Mediterranean, taking together the French West Indies, the French fisheries, French Guiana, and the Isle of Bourbon.

It equals the aggregate amount of that trading to Portugal, Madeira, the Azores, the Cape de Verde Islands, Italy, Sicily, Trieste, and all the other Austrian ports, and Turkey.

It exceeds by more than twenty thousand the trade with Holland and the Dutch East Indies. Brazil, with her population of five millions, only employs one-third more American shipping, and Mexico employs one-third less American shipping, than Hayti.

Indeed, Venezuela, Bolivia, the Cisplatine and Argentine Republics, and Peru, all together, only equal Hayti in this respect. Now, this Haytian trade has increased this last year, 1851, $345,197, making, in all, a trade amounting to $1.189,968 dollars, or a ratio of increase of nearly twenty-five per centum.

And although our trade to China has much increased during the last year, 1851, yet our tonnage in the Haytian trade is still equal to that with China, in our exports in domestic produce is only $476,573 more than that which we exported to Hayti during the same year—the amount of our imports being $1,889,968, and our exports in domestic produce $1,679,373, and in domestic and foreign, $1,817,290 Indeed, with the 81 different countries with which the foreign commerce of the United States is transacted, Hayti is the eighth in the shipping employed, exclusively of New Grenada, whose ports serve merely as stopping places, or transits

Nor is the interest of the Haytian trade confined to one portion of the United States, for the New England States export thereto their fish and domestics; Pennsylvania, Northern Virginia, Maryland, and the Western States, Ohio, Indiana, Kentucky, Illinois and Missouri, their pork; Vermont, New York, Massachusetts, Illinois and Ohio, their beef; Philadelphia and Boston their soap; finally, Maine, North and South Carolina, Virginia and Kentucky, their lumber, rice and tobacco. Our manufactures of New England, New York and Pennsylvania, have begun to supply the Haytian market with our cheap cotton goods, and even those of Georgia might, with the same enterprise, compete as successfully with European goods, as do already those which are now exported to that market by our rising manufactures.

Mexico, with a population of eight millions, took last year from the United States to the amount of $335,507 LESS than Hayti, and employed twenty-six thousand tons LESS than our trade to the latter.

Then the trade to Hayti is more profitable; for from the former, our vessels return in ballast, or go elsewhere to seek a cargo, whilst from Hayti a freight may always be had; if not always in coffee, certainly in mahogany, logwood, or hemp. Hayti imports from the United States eleven times more cotton goods than Cuba—this last year's report showing the comparison of two hundred and ninety-six thousand dollars' worth of exports to Hayti, and only twenty-six thousand dollars' worth to Cuba.

Hayti consumes three times more of our flour than Cuba; six times more pork; five times more soap—1,925,692 boxes, to 389,748 in Cuba; six times more pickled fish—10,289 barrels to 1,799 barrels, and much more dried and smoked fish; being one hundred and sixty-two thousand dollars compared to eighty-four thousand dollars; which last article (fish) must be considered of the highest importance to the United States, the fishing trade being the great nursery of our seamen. Indeed, it was the fisheries which gave the first impetus to ship building, when we had no other market but liberated and independent Hayti, all the other principal colonies being closed to our enterprise directed to that trade.

And these beneficial effects are known in every town and city of New England, and felt and acknowledged as the origin of some of the princely fortunes of the families and merchants of those enterprising States, which have carried our flag to every country on the globe. Now the West Indies is our great and principal foreign market for the aforesaid articles, and for which Hayti is still our best customer, and stands foremost on the list as our largest market in the world, and far above all others who trade with us in this important article.

Indeed, our exports of dried and pickled fish to all the West Indies (Cuba therein included) in 1850, amounted to $372,886; of which Hayti took $150,602, which last amount of the Haytian trade is about one-third of the aggregate amount of our trade in that article to all the world, ($456,494).

This subject deserves the more the attention of our country, from the well-known fact that France and England are now holding out their fostering hands to their important fisheries. By benefitting Hayti, we benefit our fishing, our shipping, our manufacturing, our agricultural and our commercial interest generally.

Hayti has neither the will nor the ability to injure the [illegible] have the one and the other if she were the dependency of a foreign power.

Hayti has given proof of her ability to maintain her independence, by her successful efforts against the armies of Spain, England, and, above all, those of France. Since the expulsion of the French, nearly a half of a century has revolved, during which time she has adopted the codes of Napoleon and the civil, administrative and military laws of the French Empire, under which she now lives, together with the trial by jury and a constitutional government.

She (Hayti) accomplished all these things alone, without the succour of any nation, and with the hostile feelings of all against her. During the last forty-six years of the independence *de facto* of Hayti, the laws of nations have always been respected by her, and piracy has never existed on her coast, and the United States and all the European nations have shared a lucrative trade with her people, which did not and could not exist while Hayti was San Domingo, a French colony.

Besides, she has always respected the comity of nations, and during the war of 1813 she caused her neutrality to be respected by the then belligerent powers.

The geographical and military position of the island of Hayti is such, that it is the interest of the United States that it should never become a European dependency, but, on the contrary, an independent state which *de facto* and *de jure*, it is already. Hayti has vindicated to the world her unquestionable love of independence in her refusal of the Protectorate of France, and of the brilliant offers of Louis 18th, made by his commissaries, Fontanges and Esmangart, on the 6th day of October, 1816, thus adhering to the policy which actuated her in lending material aid and assistance so generously granted in 1816, under the Presidency of Petion, to Bolivar, when in his misfortune he sought a refuge in Hayti, and by which aid that patriot was enabled to renew the combat of liberty, and eventually to establish the independence of his native land. Thus also was reasserted the Haytian policy previously proclaimed, that no political link can be permitted to exist between Europe and America, except those which are essential to the reciprocal interests of commerce.

Nor can it be alleged that the origin of the Independence of Hayti precludes the possibility of its recognition by the United States, inasmuch as the National Convention of France did, by their commissaries Santhonax and Polverel, proclaim the emancipation of the slaves of San Domingo, on the 1st day of November, 1793, which was ratified by the same body on the 4th day of February, 1794, and after which the inhabitants, having become French citizens, defended its territory to France, under Toussaint Louverture in the North, and under Andre Rigaud in the South, against the armies of England and the colonists of the island, under whose invitation and treaties that conquest was attempted, and with what success the capitulation of Maitland to Toissaint Louverture at the Mole St. Nicolas is a proof.

But the first Consul immediately, without any regard for these important services, attempted to subjugate to Slavery the same men emancipated by the National Convention, and who had, by their valour, preserved the island to France, from the then grasping hands of [illegible] the prowess of the French armies, became thus an independent State, was recognised as such by her former Metropolitan power, by Great Britain and all the continental powers of Europe, who are now all duly represented in Hayti, conformably to the comity of nations.

Therefore, the petitioners most earnestly and respectfully pray the Congress of the United States to recognise Hayti as an independent State, and in our relations with her, place her on the same footing as other independent nations.

Robert G Shaw,	Josiah Bradley,
N. Appleton,	Saml. Appleton,
Amos Lawrence,	William Ropes,
David Seors,	John Hancock,
Benj Welles,	Stephen Fairbanks,
N. F. Cunningham,	Israel Lombard,
Patrick Grant,	A. W. Thaxter, Jr.,
William Perkins,	John Belknap,
Geo Callendar,	William Parsons,
Benj. Burgess,	John D. Bates,
Henry Gassett,	James Read,
Thomas Gray & Co.,	Wm. B. Reynolds,
George M. Barnard,	Crocker & Sturgis,
John E. Lodge,	James Lodge,
J. Iasigi,	Geo. B. Upton,
Wm. F. Worthington,	Wm. Rice,
Wm. W. Goddard,	C. B. Fessenden,
B. K. Hough, Jr.,	Isaac Livermore
J. L. Priest,	Benj. Bangs,
Wm. B. Fosdick,	Chas. G. Nazro,
Deming Jarves,	Thomas Tremlett,
Robert Farley,	C. Wilkins,
Stephen Tilton, & Co,	Alfred C. Hersey.
Thomas B. Curtis,	B. C. Clark.

JAMAICA.—A Delegation has gone from the Island of Jamaica to lay before the home Government the present condition of that Island. The statement to be made by them is published in some of the Kingston papers, and opens as follows:

The lamentable condition to which the British West India Colonies, and especially the Island of Jamaica, the most important of them all, have been reduced from causes which are known to all, must be a source of deep and general regret. It cannot be a matter of indifference to any one, whatever his political opinions may be, that a dependency so important as Jamaica should be abandoned; or that the immense amount of capital invested in the production of sugar in that Colony should be recklessly and hopelessly sacrificed. And yet, it is no exaggeration of the condition and prospects of that fine island to state that events so deeply to be deplored must speedily and inevitably ensue, unless something be done by the mother country to relieve it, in common with its sister Colonies, from the distress to which legislation in this country has reduced them.

The circumstances attending the abolition of British Colonial Slavery are so well known that we shall not lengthen our present statement by referring to them, the more particularly as it is not so much to the immediate effects of Emancipation as to the measures adopted by successive Governments and Parliaments subsequently to the very important event, that the depression of the West Indian Colonies is attributed. No doubt the abolition of Slavery had a very serious immediate effect on the value of Colonial property, as well as on the general prosperity of Colonial agriculture, but the Colonists, although deeply sensible of the injustice to which that measure subjected them, felt nevertheless that the system was one indefensible in itself, of which the continued agitation in this country was calculated to be even more injurious, because more dangerous than emancipation itself. They yielded a ready assent, therefore, to the Act of Abolition, believing that a great moral principle actuated the statesmen by whom that measure was conceived and carried, and that this moral principle, adopted by the nation at so heavy a sacrifice, would be maintained against any mere politico-economical considerations arising out of the necessary consequences of such a measure.

In ten years the effect of emancipation was to reduce the annual value of the three principal staples of the island from £2,791,478 to £1,213,281, a decrease which will be found equal, at five per cent., to an investment of about thirty-two millions of property annihilated.

This is a representation made not by the whole people, but by the planting interest solely; and it is a fact to be remarked that they do not venture to attribute the present unfortunate condition of the Island—unfortunate so far as they are concerned—to the Act of Emancipation, but to the subsequent measures of the British Government. By this is meant that no discrimination is made between slave-grown sugar and that produced by free labour, so that the British West Indian is unable to compete with the cheaper slave labour of Brazil and of Cuba. They complain, in short, that the consumer in Great Britain has not been compelled to pay a higher price for his sugar, that they might avoid the necessity of adapting themselves to the new circumstances brought about by the Act of Emancipation.

As no man is expected to testify against himself in any Court, so we are not to look for the real truth as to the condition of the West Indies, from the planters themselves. They have a case to make out in their own behalf, and speak the truth when they assert that they have been great sufferers since the Abolition of Slavery. But it is not the whole truth. They are in a sad condition now; but they were never in any other. More than fifty years ago, precisely the same complaints of the home Government were made as are made to-day; and more than a quarter of a century ago, it was evident, beyond a question, that the planters of Jamaica were a bankrupt people If Slavery had never been abolished, it is by no means certain that their condition would not have grown gradually worse to this time, as it did up to the time of Emancipation; and it is very certain that, in that case, the slaves would have been slaves still. Here, after all, is the real gist of the whole question—the slaves are slaves no longer, but a happy and improving peasantry. The men, women and children who, a dozen years ago, were driven a-field by the whip of the overseer, are now living upon their own lands, "eating pumpkins," it may be, as Carlyle says, but they are pumpkins of their own raising, with some left, now and then, for sale. And this, we maintain, is far better than to be turned into 'pumpkins' for a master's benefit.

The difficulty with the West Indian is that he has not been able to adapt himself to his altered circumstances. There is an analogy between his case and that of a wealthy man surrounded by every luxury, living in Australia or California, on the discovery of gold. His servants can do better than wait upon his wants and whims for trifling wages, and so the rich and luxurious man dies of a want of clean boots and a good coachman. But is it, therefore, a misfortune that his coachman and boot-black are earning an ounce a day in the mines, and laying up enough to give them the comforts, the benefits, and even the luxuries, of a home of their own, even though our poor gentleman has to get his own coffee of a morning, or pay quadruple what he once did for such service? Not at all, and nobody, but flunkies and snobs, pretends it. So it is with the West Indian. Emancipation was the discovery of gold to the poor negro, and they were off, as soon as they could be, to the diggings, and have been making, ever since, in "pumpkins" and other things, a comfortable living. If the poor master chooses to sit at home, and let his property go to ruin because he can find nobody who will work for him for nothing, and he will not work, in new ways, for himself, we do not see what help there is for it.

MR. WEBSTER AND MR. TALLMADGE.—The *Times* having reported Mr. Tallmadge as stating, at a public meeting, that he had assurance from Mr. Webster that he would support the Whig nominations, and the Boston papers declaring, by authority, that he never said anything of the sort, Mr. Tallmadge attempts an explanation after this manner:

To the Editor of the New York Daily Times:

I have seen, with not a little surprise, an extract from a Boston paper, declaring that the representation of a conversation between Mr. Webster and myself, relating to the presidential candidate, contained in your paper, was without foundation.

On the day previous to the reception of Mr. Webster in Boston, I called on him at the Astor House, when I expressed the regret that I then entertained and now most deeply feel, that I could not meet him under *different circumstances.*

Some other conversation occurred between us, in regard to the political aspects of the country, which it is not necessary to state.

In the course of our conversation, I stated to Mr. Webster that his friends were embarrassed in regard to his position, but that I supposed that we had no alternative but to sustain the nomination that was made by the Baltimore Convention, as a different course might endanger the harmony of the Whig party and its ultimate success; to which Mr. Webster responded, that the *Whig party should sustain the nomination made by the Convention.*

At the meeting alluded to in your paper, I certainly did not, in the few remarks that I made, mean to convey the idea that Mr. Webster would *cordially* sustain the nomination, for I knew that he would not; but that, as a matter of principle, he and every good Whig would sustain a nominee who would carry out those principles that the Whigs had long contended for, and the adoption of which would best promote the great interests of the country.

At the meeting in the Ninth Ward, I probably spoke of Mr. Webster as a statesman, entirely divested of those selfish feelings which sometimes characterise a man of less enlarged capacity, and who is actuated by considerations of a mere personal character; and that, however elevated might be his claims to the most exalted position within our gift, all would be sacrificed on the altar of patriotism, and devotion to the interests of his country. In this characteristic of Mr. Webster, I cannot be deceived, and the nomination by the Native Americans, nor the oration at Boston, cannot and will not, I am confident, for one moment shake his determination to stand by the principles of a party of which he has been so long the honoured leader, or induce him to adopt a course that will engender the unkindest feelings of a large portion of that party of whose principles and policy he has been the ablest advocate.

F. A. TALLMADGE.

Whereupon the *Post* thus comments:

It will be observed that this ill-starred conversation occurred, as we supposed, at the Astor House, and we have no doubt—though Mr. Tallmadge is silent upon that point—in General Scott's private parlour, where difficulties of this kind have arisen before.

The condolent tenderness with which the Recorder opened the conversation was incomparably delicate. He hoped to have met Mr. Webster under *different circumstances*, but he did not, and so he feelingly recommends the old gentleman to make the best of it. "I suppose," he tells him, "we have no alternative but to sustain the nominations."

Mr. Webster had not yet reached that height of Christian resignation; he saw no difficulty in Tallmadge's embracing the alternative he had proposed, for most people can bear the misfortunes of other men like Christians, but for himself he could go no farther than to say that "the Whig party *should* sustain the nomination," reserving his opinion of what he himself meant to do and what the Webster party "should" do for a different audience.

This letter does not quite bear out the report of the *Times;* but which of the three parties had been betrayed by their imagination, is not yet ascertained. We suspect the credit of the fib should be equally distributed between them.

Had not the city authorities better have that "private parlour" at the Astor closed?

The private parlour referred to by the *Post* is the one in which Gen. Scott sat with his two friends, and was "fired with indignation" at the conduct of the foreign population in elections, and wrote, in consequence, his famous Native American Letter.

CASSIUS M. CLAY writes to the *National Era* to decline the proposed use of his name by the Free Soilers as their candidate for the Vice Presidency. This is his letter:

WHITE HALL P. O.
MADISON CO., KY., July 5, 182.

MY DEAR SIR: My name has been by some friends suggested as a candidate for President and by more for Vice President of the United States, on the Free Democratic ticket. Allow me to say that I have, in all my conversations and letters, discouraged any such procedure. I now decline altogether having my name used in the Pittsburg Convention. In doing so, I do not fail to appreciate the very distinguished honour which, were I successful in such nomination, would be conferred upon me—as much more honourable than a Whig and Democratic nomination would be, as Freedom is more glorious than Slavery. Neither am I influenced by the prospect of temporary defeat; for it is, in my view far more honourable to *deserve* success than to win it! But I, though an old soldier in the cause of American Republicanism, am a new comer in the Free Democratic organization; and I deem it but just that the compliment of standard-bearer should be conferred upon those whose advanced age will not allow them to reap any of the fruits of their labours in the achievement of victory and power. I think the chances are in favour of my living to see both! I have yet faith that the declarations of '76 are not only true, but destined to accomplishment; that not in vain were the aspirations of those great hearted patriots, who died that we might be free; that these events which have illustrated the last half century are not dimmed by confirmed despotism; that it can hardly be that the mission of America is to hunt down a fugitive slave! Over the skies of my vision no such clouds of despair lower! My spirit is not marred in all its possible happiness by any such event! *This*, not only the eternal course of Destiny declares, but the late Conventions at Baltimore attest! Liberty, after all, is not so low in the reverence of its blasphemers, when upon the shrine of her propitiation is poured out the blood of a Cass, a Buchanan, a Filmore, and Webster! No; our cause is one upon which the ideal builds the heaven of its happiness, and the practical rests its great development—the cause of Humanity and of God! The Free Democracy must at last and soon control the destinies of this Republic. Sacred be the memory of our fathers! Their principles shall be vindicated, their avowals made good,

DEFECTIVE ORIGINAL COPY

the devil of our great woe shall be cast out; Slavery shall perish! True Republicanism shall be established—America shall be free! Our alliance with foreign despotisms shall be dissolved; the great pressure of our apostacy shall be lifted off from the crushed hearts of the Democracy every where; we shall be not only the *hope* but the *help* of the nations, till their destiny be accomplished! A soldier, then, in the ranks, the nominees of the Pittsburgh Convention shall receive my unreserved support. I shall not dishonour myself by associating with parties who despise me, or vindicate political creeds which in the same breath I denounce! "Can't or can be elected," never was and never shall be in my political vocabulary! I ask myself, "Am I right?" And ever, amid the thunders of the battle, my war cry shall be, "Don't give up the ship!"

I have the honour to be your friend and obedient servant C. M. Clay.

G. Bailey, Esq., Editor *National Era*.

A Fugitive Slave Case.—The Rev. Hiram Wilson, sends to a friend who communicates it to the *Tribune*, the following interresting narrative of the escape of a free woman from bondage, and of the unsuccessful attempts to re-enslave her:

St. Catharines, Tuesday, July 6, 1852.

Dear Sir: I take the liberty to address to you a few lines respecting a very interesting case of escape from the great Southern Sodom (New Orleans). On Friday morning last a fine appearing coloured girl, almost white, was brought to my house by two coloured men from Chippewa. She is only in the 14th year of her age, but had been sold four times. From what I can gather from her, her mother is a slave in New Orleans, having two sons and two daughters, besides this girl, all the children of a wealthy banker in the slave-breeding State of Virginia. Her father had occasionally sent money to her mother at New Orleans, $50 at a time. It was the lot of the girl (Mary Elizabeth), to be sold some years since to a slave-holder, by name of C——, who died at New Orleans about two years ago, and made provision by will for the freedom of his slaves, fifty in number, on condition that they should be carried into a Free State. They were kept in bondage in spite of the will. I think under the pretext that there was no means of paying for their transportation. Mary's mother was enabled to keep the child with her, by paying $6 per month for that privilege. A Southerner, by name of C——, was coming to the North, and took the girl in charge, in the absence of her mother, a little more than two weeks ago, and brought her on to wait on his daughter. On their way from Cleveland to Buffalo, by steamer, her condition was ascertained, I think, by the chambermaid, who with others, contrived to transfer the child to the British steamer Emerald, in Buffalo harbour. She came concealed to Chippewa. The master was immediately there after her, and a lawyer with him from Buffalo. He tried to claim her on the ground that she was a free girl, and that he was pledged to deliver her in New York, where she was soon to join the other emancipated slaves from New Orleans, who were to be shipped around.

This kind of reasoning would not take; there was great excitement about the case at Chippewa. The coloured people and others took her in charge, determined that she should have freedom in Canada, without going to New York for it; so the claimant and his lawyer had to go back empty.

The claimant then began to offer money for the delivery of the girl on the New York side of the river $500—$1,000, &c. Thus far he has been foiled. The girl is here in my family, cheerful and contented, but her escape has caused very great excitement.

Yesterday morning I received a message by telegraph from Chippewa, warning us against the trap of the slave-hunter, who, it is feared, has one or more coloured persons bribed over in his favour.

Last evening a coloured woman from Chippewa called to see Mary. She was very full of good will, and had to report that the girl's clothes had been sent on for her, but that it was necessary for her to go to Chippewa to get them. I asked her why she did not bring the clothes with her—questioned and cross questioned her, and made her contradict herself in several particulars. I was satisfied that she was here for no good. Others are doubtless lurking about, under the influence of bribery. The poor girl shall be protected and educated in a free country, and not be subjected to speculation and prostitution by white-skinned, but black-hearted knaves and villains from the South. Faithfully and truly yours, Hiram Wilson.

P.S.—While writing the above letter, the coloured woman from Chippewa called again, and in vain asked to see the girl, begging my wife to let her take a walk with her this evening. God forbid! She shall be in no such company. I should have said that the Southerner was heard to say he had paid $500 for her, and that she would be worth a $1,000 to him, on getting back to New Orleans. H. W.

Another Will Case.—We copied, last week, from the *Cincinnati Gazette*, the case of two daughters—liberated slaves—of a planter, who recovered property left them by their father. The same paper tells another story with a less fortunate termination:

In the summer of 1846, Edward Wells, a wealthy Mississippi Planter, brought to this city a beautiful mulatto girl of 16 years—his daughter by a favourite slave—and placed her in the Coloured High School, an admirable institution, established and supported by the liberality of Hiram S. Gilmore. Mr Wells left sufficient funds for the current expenses of his daughter, and returned to his plantation. We have seen several of his letters in which he speaks of "Nancy" in the most affectionate terms, desiring that her moral as well as her intellectual education should receive careful attention. Nancy had an own sister, somewhat younger than herself, but we believe she was not educated in Cincinnati.

In 1848, Mr. Wells died, leaving to each of his daughters, by a clause in his last will, the sum of three thousand dollars. He had previously emancipated both, but, as in the case mentioned a few days since, made no provision for the freedom of their mother. When the two Misses Wells—since married—claimed their property under the will, the payment was resisted by the other heirs on the ground that it was illegal to emancipate slaves in Mississippi, unless the liberated chattels are taken to a Free State, and a legal record made of the act of liberation. Failing, thus far, to find such record in Ohio or any Free State, the young women mentioned have been unable to obtain a dollar of the money solemnly devised them by their father.

The following is a copy from the records of the first sentences of the will: the other daughter is remembered in another portion of the paper:

THE WILL OF EDWARD WELLS.

In the name of God, Amen. I, Edward Wells, of the County of Madison and State of Mississippi, being of sound mind, and of my own free will do, on this 23d day of June, 1848, make and ordain this to be my last will and testament.

Clause 1st. It is my wish and desire that all my just debts be paid, and my funeral expenses defrayed.

Clause 2d. I leave to Nancy Wells, a mulatto girl about 18 years of age, *whom I have raised and liberated*, the sum of three thousand dollars, to be raised from the sale of my property, also the silver watch worn by me, also my feather bed.

Emancipation in Massachusetts.—Dr. Lowell contributes to the last volume of the Massachusetts Historical Society's Collections an article in which may be found the following interesting statement. Dr. Lowell may well say he has an honest pride in making it:

"In the fourth volume of the Collections, first series, page 203, in a communication from Dr. Belknap, is the following statement: 'The present constitution of Massachusetts was established in 1790. The first article in the Bill of Rights asserts that all men are born free and equal. This was inserted not merely as a moral or historical truth, but with a particular view to establish the liberation of the negroes on a general principle, and so it was understood at the time by the people at large.' I feel an honest pride in saying, *as I have authority to say*, that this clause was introduced by my father, the late Judge Lowell, for the purpose above stated, and that, on its adoption by the Convention, he offered his services as a lawyer, gratuitously, to any slave who might wish to substantiate his claim to freedom."

Judge Lowell was a member of the Committee for reframing and reporting a Constitution. The spirit of opposition to human bondage which moved him then, lives now in his son, the Rev. Dr. Lowell, and *his* son, the poet, James Russell Lowell. The family, for several generations, has been a distinguished one, and the time will come when its representatives will be honoured no less for this than for other great and good qualities—that it has always been persistent in its love of Liberty.

The (London) *Anti-Slavery Reporter*, the organ of the British and Foreign Anti-Slavery Society, edited by John Scoble, devotes several pages of its last number to the report of the late Annual Meeting of the American and Foreign Anti-Slavery Society in this city. The meeting of the American Anti-Slavery Society it disposes of thus succinctly: "The resolutions of the American Anti-Slavery Society are declaratory, controversial, and denunciatory, opening a wide field for comment and opposition—we, therefore, forbear to copy them."

But, we presume, because they are neither declaratory, controversial, nor denunciatory, and because they open no field for comment or opposition, it copies, on the same page, the Resolutions passed by the Baltimore Democratic Convention relating to Slavery.

Stolen Thunder.—The *Times*, in a recent article on the political prospects of its party, says:

There is one dilemma which all Southern Whigs do not seem to have duly considered. Suppose that General Scott should be elected *by the Free States* alone; or suppose he should be defeated by the defection of Southern Whig States, upon the ground that he is not sufficiently a pro-slavery man. What would be the effect of either of these results upon the nationality of the Whig party? It does not seem to us perfectly clear, that our Southern brethren are fortifying their peculiar institutions very extensively for the future, by the course they are pursuing, those of them, we mean, who bolt the nomination of General Scott because he is not a sectional candidate.

Which means, when translated, if you Southerners do not help us elect Scott, the next time you want aid for your Peculiar Institution, we hope you may get us to help you! *We* shall turn Abolitionists. If the *Times* knows no better than to indulge in such gasconade, the first Southern lad he meets can tell him that it will not frighten even the little girls at home. The South has a prescriptive right to bullying, and knows how much it means. It is not to be frightened by the echo of its own thunder.

What has become of it.—It was just at this season of the year, that we have been accustomed for a long while past to gather our annual crop of gasconade and bravado from South Carolina. Fourth of July dinners were the occasions that let out all the smouldring sentiment of that remarkable community. "Odds, triggers and broad-swords," was the favourite oath on these occasions, as it was with that great prototype of fighting Acres.

But alas! we miss this source of excitement during the present year. Out of ten thousand nine hundred and sixty-three toasts, more or less, now before us, there is not one which threatens the dissolution of the Union, or which swears terribly against the North. A certain person at Sadler's Swamp, indeed, speaks of the present age as "vitiated and depraved," because it does not appreciate the genius of Mr. Rhett, but beyond that the famous fire-eaters of the Palmetto State are as harmless as fire-crackers. Even of Abolitionism, they roar as gently as this ninth regular toast:

9. Abolitionism—A stream that flows slowly, but would eventually undermine the foundations of our Institutions.

What has become, we ask again, of all the blood and thunder? Or, were our early suspicions right, that the Southerners were only playing a game of brag, and that, as soon as there should be no need for their big words and bullying looks, both would be dropped?—*Post.*

The *Post*, like many another prophet, has helped to fulfil its own prediction. Its early suspicions of a game of brag were correct; and "big words and bullying looks" having served their purpose of frightening the *Post* and such like Anti-Slavery folk into good behaviour, what more need of them?

The Collins Appropriation has been passed by Congress, by a vote of 89 to 87. It gives to the Company thirty-three thousand dollars a trip, or about twice what the British Government allows to the Cunard Company for the same amount of postal service. The people would like to have cheap postage; and we observe, by the Parliamentary reports, that some overtures have been made by the British Government to our own for an arrangement whereby a reduction shall be made in ocean postage. The passage of the new appropriation, which is to be in force for two years, will now be handed over to the Ministry as an answer to their proposition. The people who want cheap postage generally, and the poor foreigners who need particularly cheap ocean postage, are not members of the Union Committee; Mr. Collins is.

People's College Association.—Mr. Harrison Howard, the Secretary of this Association gives, notice that a meeting will be held at Elmira, on Wednesday, August 4, 1852, when all friendly to the general objects proposed are invited to attend. The friends of the cause are urged to hold meetings in their several towns and Counties, enroll the names of all persons willing to become members of the Association, and choose delegates to the next meeting at Elmira, and send the names of the members to the undersigned. A payment of twenty-five cents from each member, for the current expenses of the Association, is all that is now asked or desired, but each member will be required ultimately to subscribe at least one dollar to the stock, in order to entitle him to a voice in the location, organization and management of the College.

Some curiosity having been expressed as to what members of the Union Committee were about to present to Faustin I., of Hayti, a magnificent dagger, which was on exhibition for several days in a jeweller's shop window on Broadway, the *Tribune* explains "that this present was made at the order of a foreign house having a branch here, which house had the honour of furnishing the various imperial gew-gaws used at his Majesty's coronation. This was not only an humble acknowledgement of the satisfaction and profit of that commission, but a sort of invitation of further patronage addressed to the Haytien Imperial family and aristocracy."

More "Caving-in."—It was a "mighty caving-in" at Baltimore, said Stanton, when he announced, at Tammany Hall, that he tumbled with the rest. Nor is it over yet; the sand is still rattling down on all sides. The *Tribune* states, by authority, that Hon. Amos Tuck, M. C., from New Hampshire, whilom a Free Soiler, intends, and has from the first intended, to support no other candidate than Winfield Scott.

A Good Time at a Funeral.—The city Auditor's books show the following charges for taking the body of Henry Clay to Albany:

For refreshments of Committee attending Mr. Clay's remains to Albany, on board steamboat Santa Claus	$1,411 25
For use of steamboat to Albany and back	1,090 00
Incidental expenses to Committee	653 00
Refreshments for do., in New York	193 28
Total	$3,347 53

Hon C. Durkee, M. C., will accept our acknowledgments for several valuable public documents.

THE REVENT TRIAL FOR KIDNAPPING.

Syracuse, July 16, 1852

Editor Anti-Slavery Standard:

I notice that when you gave the proceedings on the recent trial of Deputy United States Marshal, Henry W. Allen, in this city, on an indictment for kidnapping, which were preliminary to the argument, you stated that they were "Reported by W. L. Crandal, for the *Syracuse Star*;" and that the next week, in giving Mr. Smith's argument, you gave "Reported for the *Syracuse Star*." Now, the whole was reported by me; and the only reason why I make the statement is, that it appears to me to be due to Mr. Smith. It leaves room for the inference that Mr. Smith had something to do with that Report; whereas, he never saw a word of it, till it reached him after his return to his residence, in print. You have many able and acute lawyers among your readers; and as I am not a lawyer, I may, in that mere sketch, have done Mr. Smith injustice. I will add, for the information of lawyers and others, that the whole case is now in press, and will be published in two or three weeks. It includes the proceedings preliminary to the Argument; a brief history of the origin of the case; and the arguments of Gerrit Smith, Stephen D. Dillage, George F. Comstock, and of Charles B. Sedgwick, in reply to the two latter, who were the Defendant's Counsel. These were prepared by the several gentlemen named. Judge Marvin's Charge, written out by himself, will also be included.

Respectfully yours, W. L. Crandal.

POLITICAL OIL,

OR THE BODY OF HON. HENRY CLAY.

What is to become of man after death, is a question that interests every serious reflecting person. What disposal is to be made of his lifeless body in this world, as well as of his soul in the next, is a matter of indifference. Hence, the attention to cemeteries—hence, the horror awakened when a body has been disinterred and dishonoured in the dissecting room. But of late years, the progress of the science of Anatomy and the science of Politics, and increasing intelligence among the people or their leaders, have greatly alleviated this feeling. Some years since, it was a great puzzle what use could be made of a dead human body in a Medical College. When the Medical Department of Dartmouth College was first established and went into operation under the direction of Dr. Nathan Smith, and bodies were disinterred and carried there for dissection, one of the plain men, who lived in the vicinity and was a great friend of the professor, undertook to allay the excitement that this practice awakened by explaining *the reason* why he was having the handling of so many dead bodies. He said, in defence of his course, that Dr. Smith, when in Europe, to increase his knowledge of his profession, contracted a large debt, for the immediate payment of which he had not the ready means; and he was buying up those bodies and converting them into Harlam Oil. So I have been carefully looking for a similar explanation of the manœuvering respecting the lifeless body of the Hon. Henry Clay. If some plain man of the Whig party should attempt a solution, would he not say that *the object* was the manufacture of Political Oil for the Whig party, because their lamps were fast going out? This course of proceeding seems a reversion of the old maxim, "A *living* dog is better than a *dead* lion." Such proceedings as those which have taken place in the case of Gen. Taylor and the Hon. Henry Clay seem to me to be solemn trifling with the remains of the dead, and deserving of the most earnest rebuke on the part of all who would not turn one of the most serious subjects into ridicule. So it seems to an

Observer.

Mr. Gay—In my communication published in your paper of July 1st. there is one error, which, as it makes such nonsense, and the expression is so entirely different from what I wrote, or intended to, I would thank you to correct. It is this:

"In doing so it was observed, we *owed no money* to South Carolina," &c.

"In doing so we *did no injustice* to South Carolina," &c. Yours truly, G. W. F. Mellen.

Foreign Correspondence.

FROM OUR DUBLIN CORRESPONDENT.

Dublin, July 2, 1852.

My dear Gay: The almanacs say that this is the Second of July, but it is well we have some such proof, for, as far as we can judge from the sky, the temperature, and the winds, it is sometimes a matter of uncertainty whether we are enjoying the summer or suffering the winter. *Punch* has lately proposed that we should commence our Christmas games, from the great similarity, in all its skyey aspects, of the present season to that festive time of the year. Such storm, such rain, and sometimes such cold! Wise as we may be, we cannot altogether separate ourselves from human weaknesses, and therefore I have so far sympathized with my country, for some weeks past, as to be actually ashamed of the weather. During March and April, we had an extraordinary absence of rain, and a painful prevalence of easterly winds, drying and chilling us up. May and June have been roaring and crying, noise and tears to no end, like a pair of disagreeable children with soiled faces, that cannot be pacified. Now, we have had a friend from America with us for part of this time, and, being desirous to do the honour of the country, it is ridiculous, instead of glorying in sunny skies and summer evenings, to be forced to make apologies and to protest that this is a most extraordinary state of things—that we don't know how it is—that we hope it will soon clear up—that it has rained so much, it cannot continue to rain much longer—that the bit of blue younder looks as if it were going to take up, and so forth. When Garrison was over here, a few years ago, he was extremely diverted by the inconstancy of our climate, and he was a little mortified by one fine day without rain, which he declared spoiled a continuity of six weeks of weeping weather that he would otherwise have had to boast of.

A few days since, four of us set off one fine morning, with our American friend, towards the County of Wicklow, the great resort of all small excursionists from Dublin. The sky was serene, the sun shining beautifully; the mountains rose before us clear and cloudless. Every thing looked pleasant, including ourselves and our friend aforesaid. We expatiated on the rugged grandeur of the Scalp, a rocky defile through the hills which bound the county of Dublin to the South; and were eloquent on the verdant beauty of the view that lay beyond, pointing out the indented outline of Bray Head, and the stately form of the Great and the Little Sugar Loaf, the former a conical mountain, the latter a truncated cone, that constitute the glory of that rich and varied landscape. Beneath us lay the pretty village of Enniskerry, with its white-washed cottages and picturesque houses; and, having passed through and beyond it, we came to Tinnehinch, the beautiful retreat in which Henry Grattan, the celebrated orator, statesman and patriot, passed the latter part of his life, on the estate presented to him by a vote of the Irish Parliament, who acknowledged to the tune of £50,000 or £60,000 worth their gratitude for his services in asserting and being mainly instrumental in obtaining their independence of the English Parliament at the time of the Irish volunteers in 1782. During the latter part of the struggle with "her revolted colonies" (I mean you, the free and enlightened American people that now are), England was greatly weakened and exhausted, and there were rumours of an intended invasion of Ireland by the French. Then uprose the volunteers for the defence of the country, to the number of 150,000. They armed and equipped themselves, and presented such a front that no more was heard of invasions; and the English government, which, up to this time, had ruled paramount in Ireland, was full of gratitude and apprehension, for these myrmidons refused to disband until the entire independence of the Irish parliament was conceded and the distinct political existence of the Irish nation acknowledged. It was this measure which owed so much to the fiery eloquence of Grattan, who, apart from his eminence as a statesman, patriot and orator, was, I fear, much like some of your own very great men, not a bit better than he ought to be. Morally, his reputation was not unlike that of the Cincinnatus of Marshfield. Politically, he behaved himself very well, and would, I believe, have hanged himself sooner than stoop to the unutterable meannesses that damn the name of Webster. After this episode, you will rejoice to know that we ascended the Long Hill, which forms the shoulder of the Great Sugar Loaf, in good health and spirits, and in spite of a heavy shower, that compelled us to take shelter in a cabin, where our American friend had an opportunity of investigating the interior arrangements of an Irish cabin. Then we proceeded along a level tract about a thousand feet above the sea, for some miles towards Luggelaw, a romantic hollow, with a lofty cliff, many hundred feet high, on one side, a wooded mountain on the opposite, and a dark mountain tarn lying between them. The lake is called Lough Tay. You may imagine how affronted we were when our friend declared that our inland sea was about the size of a pond on the ground of an uncle in Chester County, Pennsylvania. It was afterwards conceded to our offended dignity that the pond was only half the size; but this did not mend matters much, though, from politeness to our guest, we smothered any open manifestations of indignation. The beauty of the spot was cheerfully admitted; and it is some comfort to us little inlanders that picturesque beauty is not inseparable from size, and that it is found in as great perfection where the constituent objects in a landscape are no larger than can be comfortably embraced by the vision as in those greater and more favoured parts of the world where every natural object except man is so big that it requires the united power of faith and imagination to comprehend the outline of anything. Returning from Luggelaw, through the mountains, past Upper and Lower Lough Bray, two more small dark and deep mountain tarns, we passed through an uninhabited waste of brown heathy hills, so dreary, dark, and gloomy, that it requires company, and pleasant company too (which we had), to keep our spirits up. The clouds were very black, and so were the hills; it rained heavily, and the cone of the Sugar Loaf, utterly unlike lump sugar, was as inky as Erebus. We then rolled down on our Irish outside car, 1,500 feet to the plain of Dublin, where we got home safe and sound, and repeatedly assuring our American friend that, between sunshine and shower, no combination of weather could have been more propitious for our trip to Luggelaw; and that if it had not been for the clouds and the rain, we should not have had half such fine effects of light and shade, nor such glorious rainbows, nor, above all, such a wonderful, sublime, coal-black Sugar Loaf.

I beg you will thank your contributor who penned the article on the Democratic Nomination at Baltimore for the pleasure he gave me by the expression of sentiments so entirely coinciding with my own. I have known a Friend make a good position for himself in Monthly Meeting, not by propounding any opinion of his own, but by taking care to rise immediately after some wise and weighty member, and declare that "he agreed with the friend who spoke last." Whenever D. Y. says anything, I generally coincide with his opinions. I therefore beg you will do me the justice to credit me with a portion of the sagacity for which that sage and venerable man is so distinguished. I think the Democrats have done remarkably well. They have taught the unprincipled somebodies to whom your politicians bow down another great moral lesson by handing over to a nobody the prize for which they (the somebodies) have bartered character and common honesty. I am rejoiced that Cass is disappointed, and that Webster is almost certain to be so. Whatever opinion of these men may be expressed by the fickle breath of popular applause, it is clear that, after all their subserviency to the slave-owners, they are not substantially trusted or respected. It is amazing how old men, like the generality of those who seek for the Presidency, can be such *fools* as to act so abominably for such an utterly uncertain reward.

"Uncle Tom's Cabin" has not sprung into such immediate popularity here as in the United States, nor has it succeeded so well as I expected it would. This must be partly attributed to the strangeness of the negro language, with which much of the early part of the book is filled, partly to the remoteness of the scene and the subject, but chiefly to the close small print of the only English edition I have seen. This contrasts very unfavourably with the clear, large and beautiful type of the American copyright edition, which is really very handsome and very cheap, and the illustrative cuts are admirably designed and executed. I have no apprehension of the ultimate popularity of the book with us; and I doubt not it will attain that position of a standard English work of fiction to which it is so eminently entitled. I have heard many who are greatly interested in the Anti-Slavery question express great regret that the writer evinces a leaning to the objects of the Colonisation Society.

Within the last week or two, I met with a recent American volume, "Walks and Talks of an American Farmer in England," which I thought very hearty and pleasant reading. The writer is filled with poetical and kindly reverence for the old country, and describes the beatiful rural scenery and architecture of England with much taste and gusto. He takes some pains to describe the real feelings of the English people towards the United States, showing that, on the whole, they are full of kindliness and good will, with nothing of that spirit of bitterness and hostility so prominent in American newspapers. I think he describes the exact state of the case, and that in England, as well as in Ireland, there are ninety-nine who regard your country in a friendly spirit for one who indulges feelings of a contrary kind. He is a good deal huffed by the frequent expression of abhorrence of American Slavery which he heard everywhere, and most loudly and earnestly from those whose political prepossessions disposed them to regard your country with most favour in other respects. He thinks the blame is unjustly laid upon the North as well as the South; that the Abolitionist are too much listened to on this side of the Atlantic; that exaggerated ideas prevail respecting the slave system; that lecturers, to point out the true state of the case, are greatly required, and so forth. Now, if lecturers could be sent from America who would pay a strict regard to truth, and would say all that can be said for the American people without abating a jot of indignation and abhorrence of Slavery, I would be heartily rejoiced. The truth will prevail in the end. If the United States government and people are as innocent of Slavery as they generally seem to think, it should not be necessary, as it now seems to be, that all who try to defend them stand up at the same time in defence or palliation of "the sum of all villanies." I like people to say plainly what they think; and this honest American farmer plainly declares that he regards the laws of entail and primogeniture as equivalent in their evil results to the system of chattel Slavery. I never yet heard any intelligent person who had felt the slaveholder's lash express any such sentiment. Much allowance should be made for every man, according to the circumstances by which he has been surrounded, but, considering the atmosphere of religious and political freedom in which every Northern American lives, and moves, and has his being, I cannot tolerate the prevalent American indifference to the cruelty, pollution and degradation by which a vast portion of the population are forcibly and of set purpose overwhelmed and kept down, on pain of guns, bloodhounds and bowie knives.

Before I close, I must just tell you that your old friend William P. Powell, now of Liverpool, complains bitterly that he is forgotten by his American Anti-Slavery friends, that he gets no *Liberator*, no *Standard*, no *Freeman*, no anything, to remind him of the cause or of you. His address is 50 Great Nelson Street, Liverpool. He is a good fellow of the right stamp. I wish you and some of our friends would remember that he is yet alive and a good strong, stout rope in the Anti-Slavery ship. Yours, ever truly,

Richard D. Webb.

Miscellaneous News.

The Catholic college of Worcester Mass., was burned down on Wednesday of last week.

——It is stated that at the earnest solicitation of many of his old companions in arms, Gen. Scott has consented to be present at the great Political Celebration at Niagara on the 27th inst.

——The Postmaster of Charleston, S. C., has issued a notice cautioning the public against sending slaves to the office for their letters. Instances have occurred in which white rogues have taken valuable packages from the negroes, but they cannot be convicted on a black's testimony.

——A man at Utica, who had been sun-struck, and was delirious and near dying, was saved by putting his feet in warm water.

——The Colonisation Journal contains a list of three hundred and thirty-five persons, who have been emancipated and emigrated to Liberia since February, 1851. The number of owners who emancipated these slaves, is about forty, of whom four are clergymen.

——Kossuth left in the Africa, on Wednesday of last week, secretly, in order to avoid notoriety on his arrival in England. He was accompanied by his wife and several friends.

——Mr. Papineau, so conspicuous as a Canadian patriot, a few years ago, is just elected as a member to represent the county of two Mountains in the Canadian Parliament, by a majority of two to one over the government candidate.

——American Divines at Oxford University.—At the recent celebration of Commemoration day, in the Sheldonian theatre, Oxford, the honorary degree of Doctor of Civil Law was conferred, among others, upon the Right Rev. Samuel Allen McCoskry, D.D., Bishop of Michigan, U. S.; the Right Rev. William Heathcote De Lancy D.D., Bishop, of Western New York; Rev. Jonathan Mayhew Wainwright D.D., of this city.

——On Thursday, the 8th inst, Mr. Jno. Holmes, Adams Co., Miss., brought to Cincinnati three slaves—one girl and two boys—which were raised on his plantation, whom he manumitted on their arrival.

Mr. John Ford, Jr., a gentleman from the same country, liberated three of his slaves also—two girls and a boy. It is the intention of these gentleman to educate them at their own expense at some institution either in Ohio or in the East. The boys and girls are young, fine looking children, and promise well.

——Whisky-Fed Horses.—Some of the horses employed on the Harlem Railroad may have been noticed as having a peculiarly "hard look," and a few may be considered as regularly installed into the fraternity of "bruisers." It appears that during the warm weather they are each in the habit of taking their "drap" of whisky and water, in order to better qualify them for labour. This mixture is regarded as an improvement on the usual beverage of horses in its native state, and as protecting the animals from the effects of the sun. Wait awhile, and you shall know whether this opinion is correct. For ourselves, we very much doubt its correctness.—*Journal of Commerce.*

——The *Boston Transcript* has opened intercourse with the spirits, publishing as the first fruits, a poem by the late Horace Smith, rapped out "for the *Transcript*." The same poem, singularly enough [remarks *The Times*], appeared twenty-five or thirty years ago in the London *New Monthly*.

——The English Mission.—We learn from Washington that Mr. Lawrence, our Minister to Great Britain, has actually resigned, and will return in October, and that Mr. Webster positively declines the mission, leaving it to Mr. Crittenden to take it if agreeable to him. Mr. Webster is said also to have as positively declined the Native American nomination for Presidency.—*Baltimore Sun*.

And we (*Tribune*), on the other hand, beg to say that this is all gossip, that Mr. Lawrence has not resigned, and has no intention of resigning. This we state on as good authority as could be had for any statement.

The son of Justice Anthony, of Utica, for whom a call for information has been for several weeks advertised in *The Atlas*, has returned to his parents. He has been to New York, Philadelphia, &c. This erratic genius, says *The Utica Gazette*, is only nine years of age, and this is the third or fourth of his expeditions. He starts off without preparation, funds or baggage, as the humour prompts him, and commends himself to the good graces and kindness of conductors, hotel-keepers and others, by his handsome and intelligent appearance and good conduct. In fact, all his wants seem to be attended to by those who become interested in him. On his two last expeditions he took the precaution to travel under an assumed name, to escape any embarrassment from the parental advertising. He is an exemplary child in every respect save this incorrigible disposition to rove.

——Mr. Weed, in one of his agreeable letters from Europe, gives the following notice of the mania for fine lace, which is conspicuous among the forms of modern extravagance:

"The ladies visited the principal lace manufactory, where the Brussels article is made and sold for sums of money that would frighten prudent people. What do you think, for example, of trimming a dress with lace at $250 and $300 a yard? But just now the rage is for *old* lace. In Florence, Rome, Naples, Venice, &c., traffic in old lace is very active. Ladies look for it with more solicitude than for any other article of dress. Neither jewelry nor precious stones are so much prized as lace known to have been worn by a Cardinal or monk a century or two ago. No lady thinks of leaving Italy without securing some of their precious spoils. Of course the supply of *old* lace keeps pace with the rapidly increasing demand! How much of it is *genuine* I will not undertake to say. Every lady is quite sure she can detect the antique from the modern.

——A Sensible Lord.—The *Boston Commonwealth* says that Lord Wharncliffe, tarrying in that city on the Fourth, was invited by the city authorities to participate in the exercises. In a very neatly written note, characteristic of a well-bred Englishman, he declined the honour, saying the object of the celebration was essentially American, and one in commemoration of which it appeared to him he could not becomingly pretend to take a part; he therefore hoped the Committee would consider it as no evidence of disrespect towards them if he expressed his regret that he could not avail himself of the invitation with which they had honoured him.

——*The Chicago Tribune* has the following: It is said that since the tracks of the Railroads around the Lake were laid down, but one single wolf has been seen or heard of south of them, and it is thought that he had never been north since their construction. The farmers of Twenty Mile Prairie, and adjacent country, are no longer troubled about herding their sheep in pens during each night, as they were formerly. The wolf is at all times exceedingly suspicious of traps, and is not disposed to venture near iron or steel, however tempting the bait may be that lies near it; hence their fear of crossing the railroad track to commit depredations on the flocks in the farming country south. At night, too, when they leave their dens, the locomotives pass, and their hideous noise is not calculated to inspire the varmints with any remarkable degree of confidence and security from danger.

——*The Nova Scotian*, speaking of the alleged discoveries of gold in that Province, says: We want no gold regions in the land of the Mayflower. Plutus has deposited mineral wealth infinitely more useful and valuable in the bowels of Nova Scotia. The mischief is that the people, for whom they are held in trust, have been cruelly cheated out of their rights in this particular.

Under the existing system it is the direct interest of every landowner to conceal, by every possible means, the discovery of every species of mineral wealth.

There are probably hundreds of men in the Province actually cognizant of the presence of iron, copper, coal, &c., in any quantity, who will probably carry the secrets to the grave, rather than reveal them for the benefit of the Mining Association, or the British Government. This state of things has a most mischievous and disastrous tendency. The man must be obtuse indeed who does not trace much of our want of energy as a people, and our lack of prosperity as a Province, to the "odious monopoly" which cramps the former and neutralizes the latter."

——New-Jersey Episcopal Convention.—The Episcopal Convention continued in session till after midnight on Wednesday, and adjourned about 1½ o'clock Friday morning, after consuming several hours in debating and adopting a series of resolutions sustaining the report of the investigating Committee, exculpating Bishop Doane from the charge against him, expressing confidence in him, &c., and appointing a Committee of seven to present the report to the House of Bishops, accompanied with representations, the design of which is to intimate to the Bishops that a further trial will be unnecessary, and not conducive to the interests of the diocese and the Church. The debate did not assume the violent and personal character which existed in the last Convention, but was mostly temperate and general. The Convention resolved itself into a Committee of the Whole, the Bishop resigning the Chair, as no final action could take place in Committee, after stating that he considered it his duty, as well as his right, always to preside during the regular transaction of business by the Convention. We believe that it is the intention of those who have been instrumental in procuring the charges against the Bishop, and who refused to appear before the Committee of Investigation, deeming it an irresponsible and illegitimate body, to press the charges before the House of Bishops, and urge the trial, on the ground that by the absence of the evidence of several witnesses who refused to appear before the Committee, their report is necessarily imperfect and partial. The majority of the Convention are apparently desirous that the matter should proceed no further, deeming the Bishop sufficiently vindicated.—*Newark Adv.*

——"Crowding the Mourners."—The death of Hon. Daniel Webster was officially announced by the Whigs of Worcester, on the 5th inst., by ex-Governor Lincoln, in his speech at the festival upon the Common. We copy a synopsis of his remarks from the *Transcript.—Spy.*

"Gov. Lincoln went on in this connection to eulogise the illustrious dead—Henry Clay, the great Pacificator, and Daniel Webster, the Defender of the Constitution. These are the men, said he, to whom, as to the memory of the dead, we render the homage of grateful hearts."

The *Spy* is obtuse. Did it ever hear of such a thing as the apotheosis of the living?—*Transcript.*

Yes, sir, we have; but that is not the question. You said that Gov. Lincoln went on "to eulogise the *illustrious dead*, Henry Clay and Daniel Webster." There is all the difference in the world between eulogising a dead man and the apotheosis of a living one, but we are willing to accept the *Transcript's* statement of what the "Governor" intended to do.

According to Webster, (Noah, not Daniel,) apotheosis signifies "the act of placing a prince or other distinguished person *among the heathen deities;*" and as Mr. Webster's friends have been quite anxious, of late, for some good place to settle him in after the expiration of his present term of office, there would seem to be a great deal of propriety in assigning him, who has proved so unworthy of the society of *Christians*, a location among the "*heathen deities*," where he could live and shine, the greatest heathen of them all.—*Worcester Spy.*

——A World's Fair in New York.—The Directors of the Association for the Exhibition of the Industry of all Nations in New York, have issued the following circular:

Office of the Association for the Exhibition of the Industry of all Nations. New York, July 12, 1852.

The Association for the Exhibition of the Industry of all Nations give notice that the Exhibition will be opened, in the City of New York, on the 2d day of May, 1853.

The Municipal Authorities have granted to them the use of Reservoir-square, and they are proceeding to erect thereon a building worthy of the purpose to which it is to be devoted.

The Association desire to make the Exhibition, in fact as well as in name, a representation from other countries as well as our own, of Raw Materials and Produce, Manufactures, Machinery and Fine Arts.

To this end they have made arrangements with Charles Buschek, Esq., Commissioner of the American Empire at the Industrial Exhibition in London, whose skill, experience, and high character offer the most satisfactory security to contributors from abroad.

Mr. Buschek is the authorized Agent of the Association, for all countries other than the Continent of America, and as such has received its instructions.

All communications from contributors abroad must be addressed to him at "The Office of the Exhibition of the Industry of all Nations in New York," No. 6, Charing Cross, London. He will state to them the nature of the powers given and authority conferred, and will also explain the great inducements offered by this enterprise to European exhibitors.

This Association will correspond with all persons in the United States, the Canadas and British Provinces, the West Indies and this Continent generally, who may desire to contribute to this Exhibition.

All such communications must be addressed to "The Secretary of the Association for the Exhibition of the Industry of all Nations, New York."

The Association is now ready to receive applications, and it is desired that they be sent in immediately. Due notice will be given, hereafter, when the building will be ready for the reception of articles.

Applications for the admission of objects to the Exhibition must represent intelligibly their nature and purpose, and must also state distinctly the number of square feet, whether of wall, floor or counter, required.

Machinery will be exhibited in Motion—the Motive Power to be furnished by the Association—and applications for the admission of Machinery, to be so exhibited, in addition to the general description and the requisition for space, must be set forth the amount of Motive Power required.

The Association deem it proper to announce that Paintings in Frames will be exhibited.

As, notwithstanding the magnitude of the proposed building, there must necessarilly be a limitation of space, the Association reserves the right to modify or reject applications, but, in so doing, will be governed by strict impartiality, looking only to the general objects of the enterprise.

The Association also reserves the right of determining the length of time, not to exceed in any case one season, during which objects shall, severally, form part of the Exhibition.

Exhibitors are requested to designate an agent to whom their contributions shall be delivered when withdrawn from the Exhibition.

Prizes for excellence in the various departments of the Exhibition will be awarded under the direction of capable and eminent persons.

With this statement the Directors solicit the co-operation of the productive intellect and industry of their own and other countries.

Theodore Sedgwick, *President.*

Wm. Whetten, *Secretary.*

Directors.

Mortimer Livingston,	E. J. Anderson,
Alfred Pell,	Thomas Sedgwick,
Augustus Belmont,	Phillip Burrows,
Alex. Hamilton, Jr.,	Johnston Livingston,
George L. Schuyler,	Charles W. Foster.

The office of the Company is No. 53 Broadway, where copies of this circular can be obtained.

——The case between Rev. John Pierpont and the church connected with the Hollis-st., (Boston) Religious Society, has recently been settled by a compromise, the basis of which was that Mr. Pierpont should have the income of the church property which had accumulated since the commencement of the suit, and should pay his own counsel, and waive all further right or claim upon the property. The amount he received was about $2,500, or one half the original donation. This settlement avoids the passing of judgment by the Supreme Court, upon various questions interesting to churches.

——Exchange of Editorial Courtesies.—Philosopher Greeley, the editor of *The New York Tribune*, and one of Seward's Abolition organ-grinders, attempts to throw ridicule upon the letter of Hon. Chas. J. Jenkins, of this State, recently published in *The Republican*. We are not surprised at this. Mr. Jenkins is a resident of the South and a gentleman, either of which is sufficient to insure the abuse of the "whited sepulcher" who presides over *The Tribune*. Indeed, we know of no better test of character than the opinion of Mr. Greeley. If he denounces a man, he may be set down as a gentleman; if he praises him, it may be safely inferred that he is both a vagabond and a scoundrel.—*Savannah Republican.*

We gratefully acknowledge the flattering compliment paid us by *The Republican*, and can do no less than reciprocate it. Be it known, then, that we consider the Editor of said *Republican* a gentleman and a scholar, a philanthropist and a Christian. We are able to say a great deal more in his praise, but desist, from apprehension that some of his readers might thence infer that he is "both a vagabond and a scoundrel." Not for the world would we have any of them imbued with that error.—*Ed. Tribune.*

NINETEENTH

NATIONAL ANTI-SLAVERY BAZAAR.

To be held in Boston, Mass., during the Christmas Week of 1852.

The Managers of the National Anti-Slavery Bazaar feel it unnecessary, on the present occasion, to enter upon any full or detailed exposition of their principles or objects. These have been avowed and pursued for so many years, and with so much publicity, as to render such a procedure superfluous. We would not, at the same time, lose sight of the great fact, that there may be many among us, whose consciences and hearts have been but recently aroused to a sense of the importance of this great question, who, though *feeling* much, may be *doing* little, and who would gladly welcome a medium by which their exertions will be made effective toward the overthrow of American Slavery. To such, we would submit the very briefest outline of our principles and aim.

We regard the idea of property in man as unparalelled, whether considered in respect to its atrocity or absurdity—consequently, that all legislation based thereon is in the highest degree criminal. Any other doctrine outrages every intellectual perception and every human instinct.

Considering the above a self-evident proposition, underlying all religion and all morality, apart from whose recognition the words right, justice, become meaningless, we esteem its opponents, whether slaveholders or the apologists of slaveholding, as implicated in guilt of the most fearful description, both against that God 'who has made of one blood all nations of men,' and against their fellow-men generally, the rights of all being perilled by the enslavement of any.

The promulgation of this doctrine is the end and aim of our association. By its presentation to individual hearts and consciences the country through, we would arouse so deep a spirit of personal repentance and self-sacrifice as shall result in a national contrition and reformation. When this is accomplished, the American slave is free. No obstacles exist now, save those that ambition, and avarice, and cruelty, and kindred vices supply. When the heart of the nation becomes repentant, we may easily trust it to find the best modes of action for the accomplishment of its will. To this result, and this only, our funds are devoted. We have nothing to do with creeds or parties, with political enginery or theological warfare. In the name of the common Father of all, and in behalf of humanity, in its most suffering and outraged form, we appeal for help to all of every class, creed, clime or nation. Great as is the work, few and humble as are the labourers, we feel exonerated from all charge of presumption or folly as respects its undertaking. We are working in harmony with agencies vast as inscrutable, and it is not for us to draw back from this field of moral conflict, because to human vision the contending parties are so unequally matched.

We entreat that this appeal may be considered a personal one to all whose eyes it shall reach. We conjure you, the dwellers throughout this broad country, to recognise an individual responsibility in this matter. Look beyond the petty emotions and interests of a merely mundane or conventional life, and ask, if the question of *your* duty to three millions of slaves was not settled for you, by the fact that your birth-place was the United States. This cause has claims on all, but in an especial manner on those who by the very circumstance of position, must be, if not its opponents, its abettors. We ask your sympathy, your money, your time and influence, and proffer a medium through which all may be successfully employed. Any information necessary to individuals or associations desiring to co-operate with us, may be obtained by application to any member of the undersigned Committee.

Donations of money, or articles or materials for manufacture, may be sent to any member of the Committee, directed to the Anti-Slavery Office, 21 Cornhill, Boston, 142 Nassau street, New York, or to 31 North Fifth street Philadelphia. Donations for the publication of the Liberty Bell, and communications for the same, may be addressed to A. W. Weston, Weymouth, Mass.

Anne Warren Weston,	Elizabeth A. Cotton,
Ann Greene Phillips,	Lydia Parker,
Louisa Loring,	Evelina A. S. Smith,
Helen E. Garrison,	Sarah Shaw Russel,
Catherine Sargent,	Maria Lowell,
Henrietta Sargent,	Thankful Southwick,
Mary Gray Chapman,	Sarah H. Southwick,
Mary May,	Ann R. Bramhall,
Sarah R. May,	Hannah Tufts,
Caroline F. Williams,	Sarah B. Shaw,
Francis Mary Robbins,	Elizabeth Gay,
Maria W. Chapman,	Mary Willey,
Caroline Weston,	Abby Francis,
Eliza L. Follen,	Charlotte S. Sargent,
Susan C. Cabot,	Eliza F. Eddy,
Mary H. Jackson.	

THE JUBILEE!

WEST INDIA EMANCIPATION!

The Managers of the Massachusetts Anti-Slavery Society hereby notify the friends of imparial freedom, without distinction of party or organization, in this Commonwealth, that a GRAND MASS CELEBRATION of the Anniversary of WEST INDIA EMANCIPATION will be held in the beautiful Grove at Framingham, on TUESDAY, August 3d, at which, all, who are longing and labouring to witness a similar, but still more glorious, event in the United States, are cordially invited. No occurrence in human history is more deserving of commemoration than this, being unparalleled in its nature, and unequalled in the greatness of the change effected in the condition of a down-trodden and cruelly oppressed race. Let it be duly observed, with a two-fold object.

The Rail Road Company have agreed to take passengers from Boston to the Grove at South Framingham, and bring them back to the city, on the following terms: Adults, 50 cents each; children, under 15 years of age, 25 cents each. The same terms will be allowed at Worcester, and for the Milford Branch. The prices will be uniform, without reference to the distance travelled.

Those going from Boston will leave in the train for Saxonville, at half past 8 o'clock, A. M. Returning, will leave the Grove at half past 5, P. M.

There will be no lack of able and eloqnent speakers on the occasion. It is believed the services will be unusually interesting. Further particulars next week.

Edmund Quincy, Sec'y. Francis Jackson, Pres.

Anniversary of the Western Anti-Slavery Society.

The Executive Committee of the Western Anti-Slavery Society hereby give notice that the Annual Meeting of the Society will be held at Salem, Columbiana County, Ohio, commencing on Saturday, the 21st of August, at 10 o'clock, A. M., to continue for three days.

Now that both the great political parties have anew pledged themselves to perpetuate the power of Slavery, and to continue the act for slave-catching as the supreme law of the land, as above God, and all that is called and worshipped as God, it becomes the friends of Freedom to assemble and devote themselves afresh to its interests—to take new counsel—to provide new means of warfare—to combine for new and more decisive action, such as the exigencies of the times demand. The Committee, therefore, invite the attendance of all the members and friends of the Society on this occasion. We shall have the aid of some distinguished friends of the cause from abroad, but the work to be done is with us in Ohio, Indiana and Michigan. Let the whole West be fully represented.

In behalf of the Executive Committee.

Sarah McMillan, *Recording Secretary.*

National Convention.

Notice is hereby given, that a National Convention, consisting of Delegates of the Free Democracy, will assemble at the city of Pittsburg, on Wednesday, the eleventh day of August next, at noon, for the purpose of selecting candidates for the offices of President and Vice President of the United States. Friends of the principles declared at Buffalo, at the memorable Convention of August, 1848, are requested, within their respective States and Congressional Districts, to meet and elect Delegates, wherever the same has not already been done—each State being entitled to three times the number of its delegation in the Congress of the United States.

By order of the General Free Soil Committee.

Samuel Lewis, *Chairman,*

Washington, June 19, 1852.

Miscellaneous Department.

THE WIDOW OF SIXTEEN.

MADAME DE BUFFON, niece of Daubenton, and widow of the only son of the great naturalist, is just now dead—so the newspapers of the day announce—at her country seat of Montbard, in Burgundy. Until the railway from Paris to Dijon was projected, few persons, even in France, knew more of Montbard than its name; and as the French, up to a very recent date, were singularly ignorant of the situation of any place removed from the capital, they troubled their heads but little to ascertain the whereabout of the shabby village-town where the illustrious Buffon was born, and where he died. It is different now; for Montbard, as well as Tonnerre, has a railway station, and its name is shouted out by the zealous officers of the great Dijon line; whence the pretty spire of the rural church, and the majestic form of the Great Tower de l'Aubespin can be plainly seen. The stranger's curiosity is excited, when he hears that the huge building, apparently uninjured by time, which peers haughtily over the surrounding country from the height of its woody hill, stands in the grounds of the house where Buffon the naturalist formerly lived.

It has fallen in my way to visit this spot three several times. The first time I came upon it was during a rambling excursion through Champagne and Burgundy, before I reached Auvergne, which was my destination. My reason for turning out of the road was rather a sentimental one. A friend in England had related to me a history of her acquaintance with the niece of Daubenton, the great naturalist and comparative anatomist, whose fame is only eclipsed by that of his collaborator.

My friend was sent, when just emerging into womanhood, with two sisters to Paris, to be placed under the care of Madame Daubenton, the sister-in-law of the naturalist, who, being a widow in indifferent circumstances, was not sorry to accept the charge of a few English girls, belonging to a rich family, to be educated with her own daughter Betsy. A strict friendship sprung up between my friend and the pretty, round, rosy, cheerful and affectionate little girl, who learned English readily "from lips that she loved," and imparted in return her own animated accent to the French of her "dear Sophy." When the time came for them to part, both being then about fifteen, little love tokens were exchanged amidst their tears; and the then broad ocean, unknown to narrowing steam, separated them. The marriages of Sophy and Betsy took place almost immediately after; the latter had become the bride of young de Buffon. Then came, before she had been a wife a twelve-month, the terrible consequences of several ages of oppression and misrule; Buffon himself did not see the Revolution, and the young couple were living tranquilly in their charming and happy country-house at Montbard, when the Reign of Terror burst upon them. In the madness and confusion of the time, the friends of humanity suffered alike with tyrants, and the young bridegroom was torn from his home and dragged to the guillotine. Poor Betsy was also destined to suffer, and had already gone through hardships and terrors which might appall the most courageous; had lain in damp dungeons, been exposed whole nights in a cart full of condemned prisoners, and had given up all but the hope of rejoining her husband, when a turn of the wheel set her free.

After a time, the widow of sixteen regained part of her property and returned to Montbard, where little remained that had formerly adorned her home, except one room, the walls of which were covered with coloured drawings of birds, executed under the eye of the great Buffon himself—the originals of those engravings published in his great work. These had been condemned to add to the bonfire which, kindled in the market-place of Montbard, had devoured almost all the carved chairs, tables, and curious cabinets with their contents, which had belonged to the chateau; but, luckily, it was difficult to get these feathered friends from the walls, and delay saved them.

Here, till her seventy-seventh year, suffering in health and sight in consequence of the treatment she had experienced, lived Betsy de Buffon, as far as her slender means allowed, the Lady Bountiful of the neighbourhood.

Once, twenty years ago, the friends met in Paris. I was charged, many years after that, not to pass Montbard without paying a visit, and bearing a portrait of her beloved Sophy to the Countess. My welcome was the warmer for my errand, and as a surprise to her friend I sketched the likeness of Betsy; who, even at her advanced age, still retained much of her former beauty, and whose ancient cheerfulness was renewed while she told me stories of her days of childhood.

"See here," she said, opening a little cabinet; "look at this relic, and tell my Sophy how faithful to our childhood I have been throughout my life. I shall never part with this little needle-case and these small drawings, given me when we first parted, by Sophy and her sisters."

When I considered that the minute red morocco, old-fashioned article she prized so much, must have been preserved from pillage, and fire, and blood, and ruin of all kinds, I could not but look with reverence on the little old lady whose tender heart had been able to keep an early friendship so long warm and glowing. Betsy delighted in speaking English, and was not a little proud to show off that accomplishment in her circle, where not a word but pure Burgundian was understood. She had forgotten almost all she had ever known of our language; but, the few sentences she spoke were in an almost perfect accent, and so nearly in the tone of her friend Sophy, as to be startling to my ear. I indulged her in the notion that she had lost none of her former facility, and never reminded her of the fact that the greatest part of her words were French, as she ran on laughing and talking to the amazement of her friends.

"How well she must speak!" exclaimed one of the demoiselles Bussy, as the two antiquated sisters, her especial favourites and frequent visitors, sat elevating their hands at her prowess—"how very well! I declare it seems to me that even I understand half she says; after all, English is not such a barbarous jargon when Betsy speaks it!"

These ladies, who were so impressed with respect for her acquirements, lived in the village, and spent every evening of their lives at the chateau; possessing the key of a certain garden gate, which admitted them without question or trouble to the terrace on to which the drawing-room opened. The fourth hand at the invariable "whisk," in which Betsy delighted, and without which she could not have slept, was supplied by Doctor Le Franc, who, as regularly as the time came, entered also unannounced, and took his seat at the table. The Doctor had lived all his life at Montbard, and had never found time to leave the province. What he may or might have been induced to do when the then dreaded railroad cut up his native valley, I know not; but, if he be still living, he can run up to Paris once a week, without the inconvenience that a journey to Dijon, the only metropolis he knew, used to cause him.

The Doctor was almost the only eligible single man to be found in that secluded region; and report said—indeed the Countess with numerous sly winks and nods herself hinted to me—that there was *some* truth in the rumour that Mademoiselle Clorinde Bussy had laid siege to his heart for at least forty years. *Why* it had been in vain I afterwards conjectured—but if my suspicions were true, the ambitious aspirings of the good and obedient doctor had been forced to subdue themselves into the purest platonism. Beyond these guests the widow had no society; and her infirmities rendering it impossible for her to enjoy the beautiful hanging gardens of her domain—which almost exclusively belonged to the peasantry and the towns-people—she seldom left the house except for her yearly visit to the capital, where she always passed the winter—Montbard being too damp a residence. In fact the situation of the house is peculiar. It stands at the foot of a very high hill, the chief entrance being in the street of the slovenly little ragged town; behind it, a well-like court is surrounded by wings on three sides, and the mountain rises sheer from a lofty terrace, the first of several which reach to the summit, crowned with the fine old tower and a few walls of the ancient feudal castle that once occupied the site. Buffon laid out the whole of these charming gardens himself, and was the first to throw them open for the convenience of the townspeople; a custom continued to the end by the Countess Betsy.

The benevolent naturalist had first conceived the idea of thus beautifying his ground for the purpose of giving employment to the people: many hundreds of whom derived their support from the works which he watched and directed with extreme interest. He fitted up a part of the old tower as a study; and there, most of his great labours were carried on. At the revolution his chair and table were burnt; and, some feeling not to be conquered, prevented his daughter-in-law from ever refurnishing "Buffon's study," although the bare walls are still one of the lions of the place.

Scarcely a week passed without the gardens of Montbard being enlivened by a fête of some kind. Before her infirm health obliged her to relinquish the custom, it was usual for Madame de Buffon to sit out on the first terrace in an easy chair and witness the gaieties; but, of late years, she had discontinued to do so, and sometimes, from her windows, looked out at the lively parties who made her grounds their own, and whose hilarity and pleasure she enjoyed as much as they. I saw several wedding processions ascend the numerous steps to the terraces; and very gay and bright all the peasants in their finery looked, as they went laughingly along, preceded by their violin, scattering themselves in groups amongst the orange trees and flowering shrubs, with which the garden walks are bordered, in the usual formal style of French gardening taste. When these parties reached the solitary spot where the antique towers rears its giant height amongst the huge grey rocks, of which it seems a part, they unpacked their pic-nic baskets, uncorked their bottles, and regaled themselves at their leisure, after which they danced on the green sward shaded by the fine trees, beneath the castle walls.

Every Sunday the gardens are filled with the residents of the town and its vicinity; and the Countess used to ask, with great interest, how many had come to visit her from week to week. When stray travellers appeared, which was not unusual, they wrote their names in a book in the porter's lodge, and then it was that the eloquence of the female gardener, who had chief charge of, and who exhibited and boasted of the flower gardens, came into notice. This functionary is the daughter of the worthy likeness of Adam who lived there in the time of Buffon himself, and who died at the age of ninety: she apologizes for a good deal of slovenliness by observing that she has not hands enough to do the parterres justice, and is very jealous of the personage who has charge of the kitchen garden, on which all the care of the establishment is showered, the truth being, that part of the revenue of the chateau depends on its cultivation and productiveness. The fruit is certainly magnificent here; the peaches in particular being of an incredible size, and the flavour, as well as the aspect of the grapes, admirable.

Of all the statues, monuments, fountains, and ornamental buildings, which the taste of Buffon erected in his favourite bowers and groves, nothing remains but a simple column, which the filial attention of his son raised close to the study of the naturalist, once, on occasion of his absence from home. The widowed Betsy never failed to ask all visitors, if they had observed that memorial, which she had caused to be re-erected, after it had been thrown down by the unthinking rabble, to whose love of destruction the chateau and grounds had been given up as a prey.

The death of the widow will probably change everything at Montbard: as she has no direct heirs, the house and grounds will perhaps be sold, and the estate divided. It would take a good deal of trouble to destroy the old tower which, it is to be hoped, will be left as a point of view from the railroad, and, as it could not serve any utilitarian purpose, there is no reason why it should not be left to its own reflections of the mutability of things; for the grand old ruin has seen a variety of changes, since Roman brick and mortar were employed to seat it so firmly on the rock in which it is embedded. The lords of Montbard, who looked out from its loopholes, were some of the most powerful of their time, and served their sovereign masters, the Dukes of Burgundy, in many a war, regardless of the will of the vassals whose arms and lives were their property to do what they pleased with. One of them, a certain Hugues the Fourth, was, in the thirteenth century, a great benefactor to his native town, reserving for himself, in consequence of want of money—an excuse acknowledged in all ages—fifteen days' credit with the bankers and wine merchants, beyond which time they were not bound to supply him, until he had paid his debts. How many of his tradespeople disputed their rights with a lord who lived in such a domicile, is not recorded; but it would have been rather an imprudent act to send up the bill too often to a spot, whence not only a precipice descended, but where numerous dungeons completed the architecture. Philip the Bold, of Burgundy, lived occasionally in this castle, and there received his bride, the mother of his violent son, Charles the Rash, whose frantic ambition an army of Swiss peasants put an end to—scattering his jewels beneath the wheels of their rough waggons, and cutting up his golden tapestry into aprons for their wives. Henry the Fourth besieged Montbard and took it, and here he drank confusion to the League, in some of the best wines of the best wine district in France.

The modern hero of the village is doubtless the barber. In his old age he boasted to me that, on one memorable morning, he shaved before breakfast, the chins of "three men capable of ruling a world"—Buffon, Rousseau, and Voltaire! Rousseau, who had been invited by the master of the chateau to meet his great rival, in the hope that the two spirits would become reconciled, was seized, on that occasion with a fit of sentimental enthusiasm as he was conducted to the study in the grove, where his host was wont to write, and, prostrating himself on the threshold, kissed the steps which so often gave support to his feet.

"What a pity a man of such exquisite notions
Should send his poor brats to the Foundling, my dear!"

Both the Countess Betsy and her beloved Sophy are no more; and the episode of this friendship between the English and French woman is at an end. Two more amiable, faithful, and true-hearted beings never existed. The memory of their virtues should add another charm to the locality.—*Dickens' Household Words.*

WINE MAKING.

THE wine press, or *cuvier de pressoir*, consists in the majority of cases, of a massive shallow tub, varying in size from four square feet to as many square yards. It is placed either upon wooden trestles or on a regularly built platform of mason work under the huge rafters of a substantial outhouse. Close to it stand a range of great butts, their number more or less, according to the size of the vineyard. The grapes are flung by tubs and caskfulls into the cuvier. The treaders stamp diligently amid the masses, and the expressed juice pours plentifully out of the hole level with the bottom of the trough into a sieve of iron or wickerwork, which stops the passage of the skins, and from thence drains into the tubs below.

Suppose at the moment of our arrival, the cuvier of a brief space empty. The treaders, big, perspiring men, in shirts and tucked-up trowsers—spattered to the eyes with splatches of purple juice, lean upon their wooden spades and wipe their foreheads. But their respite is short. The creak of another cartload of tubs is heard, and immediately the wagon is backed up to the broad open window, or rather hole in the wall, above the trough. A minute suffices to wrench out tub after tub, and to tilt their already half-mashed clusters splash into the reeeking *pressoir*. Then to work again. Jumping with a sort of spiteful eagerness into the mountain of yielding, quivering fruit, the treaders sink almost to the knees, stamping and jumping and rioting in the masses of grapes, as fountains of juice spurt about their feet, and rush bubbling and gurgling away. Presently, having, as it were, drawn the first sweet blood of the new cargo, the eager tramping subsides into a sort of quiet, measured dance, which the treaders continued, while, with their wooden spades, they turn the pulpy remnants of the fruit hither and thither, so as to expose the half-squeezed berries in any possible way to the muscular action of the incessantly moving feet.

This process of wine making is universal in France, with the exception of the casses of the sparkling wines of the Rhone and Champagne, the grapes of which are squeezed by mechanical means, not by human feet. Now very venerable and decidedly picturesque as is the process of wine treading, it is unquestionably rather a filthy one; and the spectacle of great brown horny feet, not a whit too clean, splashing and sprawling in the bubling juice, conveys at first sight a qualmy species of feeling, which, however, seems only to be entertained by those to whom the sight is new. I looked dreadfully askance at the operation when I first came across it; and when I was invited—by a lady, too—to taste the juice, of which she caught up a glassful, a certain uncomfortable feeling of the inward man warred terribly against politeness. But nobody around seemed to be in the least squeamish. Often and often did I see one of the heroes of the tub walk quietly over a dunghill, and then jump—barefooted, of course, as he was—into the juice; and even a vigilant proprietor, who was particularly careful that no bad grapes went into the tub, made no objection.

When I asked why a press was not used, as more handy, cleaner, and more convenient, I was every where assured that all efforts had failed to construct a wine press capable of performing the work with the perfection attained by the action of the human foot. No mechanical squeezing, I was informed, would so nicely express that peculiar proportion of the whole moisture of the grape which forms the highest flavoured wine. The manner in which the fruit was tossed about was pointed out to me, and I was asked to observe that the grapes were, as it were, squeezed in every possible fashion and from every possible side, worked and churned hither and thither by the ever-moving toes and muscles of the foot. As far as any impurity went, the argument was, that the fermentation flung, as scum, to the surface, every atom of foreign matter held in suspension in the wine, and that the liquid ultimately obtained was as exquisitely pure as if human flesh had never touched it.—*From Claret and Olives.*

Address to Wealth-Gatherers.

Why dost thou heap up wealth, which thou must quit,
  Or, what is worse, be left by it?
Why dost thou load thyself, when thou'rt to fly,
  O man, ordained to die?

Why dost thou build up stately rooms on high,
  Thou who art underground to lie?
Thou sowest and plantest, but no fruit must see,
  For Death, alas! is sowing thee.

Thou dost thyself wise and industrious deem,
  A Mighty husband* thou would'st seem:
Fond man! like a bought slave, thou all the while
  Dost but for others sweat and toil.

Officious fool! thou needs must meeddling be
  In business that concerns not thee!
For when to future years thou extend'st thy cares,
  Thou deal'st in other men's affairs.

Even aged men, as if they truly were
  Children again, for age prepare;
Provisions for long travel they design,
  In the last point of their short line.

Wisely the ant against poor winter hoards
  The stock which summer's wealth affords;
In grasshoppers, who must in autumn die,
  How vain was such an industry.

Of power and honour the deceitful light
  Might half-excuse our cheated sight,
If it of life the whole small time would stay,
  And be our sunshine all the day.

Like lightning that, begot but in a cloud,
  (Though shining bright and speaking loud),
Whilst it begins, concludes its violent race,
  And where it gilds, it wounds the place.

O scene of fortune, which dost fair appear
  Only to men that stand not near;
Proud poverty, that tinsel bravery wears,
  And, like a rainbow, painted tears:

Be prudent, and the shore in prospect keep;
  In a weak boat trust not the deep;
Placed beneath envy, above envying rise;
  Pity great men, great things despise.

The wise example of the heavenly lark,
  Thy fellow poet, Cowley, mark;
Above the clouds let thy proud music sound,
  Thy humble nest build on the ground.

COWLEY, 1618–1667.

*A great economist.

THE truths in the following article from the *London Dispatch* have a much wider application than to the particular case to which it refers. It is, on that account, as well suited to this meridian as to that of London:

THE CHARITY OF SECTS.

It is shrewdly observed by our contemporary in the *Household Words* that all the modern prophets who trade in the credulity and fanaticism of the ignorant begin by fiercely denouncing as impostors, cheats, and blind leaders of the blind, the clergy of all ordinarily settled and accepted sects. Di Casale in Italy, the preaching maniacs of Smoland, the cordwainer manufacturers of Shilohs in Jollenbeck, Johanna Southcott, Joe Smith, Rosenfield in Prussia, and the old rogue of this year, 1852, whom the writer colls Goosetrap Witness, all vehemently proclaim the hypocrisy of every recognised hierarchy, and the soul-destroying tendency of their faith and practice. The only exception we have to make to the sagacity of the observation is the partiality and exclusiveness of the writer in its application. It is not the ignorant enthusiasts of the hedge or barrel-head alone—no, nor the crafty but coarse impostors who wear long beards and proclaim their title to the appropriation of seven wives—it is not the dirty and hirsute vagabonds who put new soles on shoes, and new shoes on souls—it is not these itinerating spiritual vagabonds alone who call all wisdom folly, and all piety hypocrisy, except their own. The Papist consigns all heretics to perdition—the Athanasian declares that the Unitarian "without doubt shall perish everlastingly"—the Episcopalian asserts that there is no regeneration without baptism by apostolical tradition—the Presbyterian (Scotch) regards prelacy as more fatal to the soul than Popery itself; and one of the most popular of the preachers of one of the most eminent Dissenting sects, has repeatedly asserted that the Established Church has sent more human beings to eternal perdition than all other sources of damnation put together. The confession of faith of the Scotch Kirk points out poor old Pio Nono as "Antichrist" and the "Son of Perdition;" and among the conflicting scrambles of rival theologists, the poor Jew, although the living depositary "of the faith once delivered to the prophets," and, sooth to say, of most orthodox sects now, is like the weakest dog on a market-day, which no sooner does one cur worry, than all the rest throttle out of very life. It is strange that it never seems to have occurred to these rival saints, who go about exclaiming of every opponent's faith, "It is naught! It is naught!" that their estimate of each other implies some very awkward admissions. Take any of these self-righteous gentry at their word—assume or admit with any one of them that all other creeds but their own respectively are practical paganisms, and the conclusion is irresistible, that the world has got on tolerably respectably for upwards of six thousand years without any religion at all—that Christianity is nothing but a huge failure—and that, although its great Author has left his New Testament to mankind for the last eighteen hundred years, the lawful executor has not even yet made his appearance, and the title of every pretender to a probate is ignored. Can it surprise any one capable of the simplest effort of reflection, that infidelity should increase with a rapidity so frightful as almost to threaten the subversion of the very principle of belief altogether, when professors of religion themselves have nothing more to show for piety than this? Nay, can the scoffer and the sceptic be blamed for regarding all religion as humbug, and all saints as hypocrites or visionaries, when they see that that is the very character which rival pietists give of each other! We have the greatest reason to believe that "the Everlasting No" has been arrived at much less frequently from those whose mental habits instinctively lead them to universal negation, than from those whose fervour in favour of what they have been taught has been fostered by the prejudices of their circle up to the point of denouncing as error and superstition any modification of belief other than their own. Indeed, if pagans thought as badly of Christians as professors of Christianity do of each other, the labours of missionaries would prove altogether abortive; and, let us add, that wherever they were successful, they would be pernicious, because, apparently, they would only introduce discord and all uncharitableness in the place of the harmony and charity which reigned before. We have been irresistibly led to the suggestion of these reflections by the report of a meeting of the Marylebone Board of Guardians, at which a respectable cabinet-maker, Mr. Lenty, applied to have the indentures of his apprentice signed, and the premium paid. The report thus proceeds:

The Rev. E. SCOBELL wished to remark that he had been informed that Mr. Lenty was a Roman Catholic. He would ask if it was right to place a boy who had been brought up in Protestant principles with a member of the Roman Catholic faith? Such a proceeding had been strongly protested against.

Mr. ADAMSON—As guardians of the poor they were bound to set their faces against binding a boy to a member of the Roman Catholic faith. He would move that the boy be not bound to Mr. Lenty, he being a Roman Catholic.

Mr. BISHOP seconded the motion.

The boy, who had been on trial with Mr. Lenty, was then called in and questioned. He had never gone with his master to a Roman Catholic chapel. He attended the parish church, by the direction of his master, regularly every Sunday.

Mr. BUCKTON would like to question the boy as to the difference between the two religions. From the outside of the churches it was impossible to tell (laughter).

In answer to a question from the Rev. Mr. Scobill, the boy stated that his wish was to be a Protestant He had no objection to be bound to Mr. Lenty.

Mr. POLAND wished to know if the Board was to be converted into a theological Seminary? (hear).

JACOB BELL, Esq., M.P., contended that to lay down a rule only to bind boys to members of the Church of England would be an absurdity, for the rule was to apply to the Roman Catholic, it should equally be observed with regard to Jews, Presbyterians, Methodists, and every other denomination of Dissenters; he would move, as an amendment, that the boy be bound.

Mr. BUCKTON seconded the amendment. The master did not object to the boy attending church. He deplored, as much as any one, the evident decrease in Protestantism at the present day.

Mr. STAPLETON contended that they should act towards the paupers as they would towards their own children. Nothing in the world would iuduce him to place one of his children under the care of a Roman Catholic.

Mr. LENTY had been given to understand that the boy's parents were Roman Catholics; but as the boy had been brought up as a Protestant, it was his wish that he should go to church regularly.

The perusal of this colloquy suggests forcibly to the mind the question of the great Author of the faith of Europe, "Now which of these was neighbour unto the man that fell among the thieves?" To our thinking, Mr. Lenty was more intrinsically a Protestant than his miserable opponents. *He* had no objection to his apprentice because he was a Protestant. *He* did not use his power to proselytise him. Himself a Papist, he yet honestly, not merely *permitted*, but compelled, his servant to go to the state church, whenever he found out that the boy's parents were Protestants. Had he been a Protestant parson, like "the Rev. E. Scobell," he would not have allowed a Catholic shop-boy or chambermaid to enter his house. In dispensing parish charity, he would have confined his alms to those alone who attended his church. He would not have permitted any of his household to enter a dissenting chapel, under pain of expulsion—and, as far as he could, he would have adopted a system of exclusive dealing. Mr. Scobell and Mr. Adamson judge of the mean narrow-mindedness of others by their own self-righteous feelings. Mr. Stapylton drives us instinctively to the exclamation of Shylock—

Oh, father Abraham! what these Christians be,
Whose own hard hearts do teach them to suspect
The thoughts of others.

We have here some of the later fruits of Lord John Russell's precious policy, by which he has contrived to set every neighbourhood by the ears, and raise that spirit of self-sufficient intolerance, which a wise statesman would have discouraged, and a just and generous ruler would have scorned. When so much time and money are squandered in converting Catholics to Protestantism, it is much to be regretted that a little of both have not been appropriated to the much more necessary purpose of converting Protestants to Christianity. They are by no means convertible terms. They have no necessary connexion. They have no bearing even on one another. In fact, the solicitude which some men are eager to profess about the former is a positive obstruction to the cherishing of a due appreciation of the other. There are, indeed, no nicknames to be found in the New Testament. Even the word Christian is not to be found there. It was only among the Jews that distinctive sects were called Pharisees and Sadducees. One of the evangelical churches, planted by Paul himself, and universally acknowledged as plenarily orthodox, wrote to him long after its establishment, "*We have not so much as heard whether there* BE *a Holy Ghost*"—yet no cavil was made about the heresy. The fact was, and is, that creed, orthodoxy, "sound believing," are *not* Christianity — have scarcely anything to do with it. It is a religion of the soul rather than that of the mind—the *anima*, not the *animus*. It is the faith of the heart, not of the mere pragmatical understanding—in a word it is the spirit of the affections, not the dry husk of syllogistic propositions—the divine humanity of Christ, not the crabbed logic of John Calvin, or the pagan rights of that Presbytarian model John Knox, who we see by a recently recovered Tract, actually ordered a fellow-creature for execution, solely for the offence of taking part in a harmless and popular Christmas game. So long as a wretch like that, who seems to have indignantly regarded human sacrifices to be as indispensable to the service of God as a Druid, and to have mistaken "the Father" for Odin or Thor—so long as such a man is esteemed by a great Reformed Church as a pattern Christian, it is but too evident that real Christianity has been altogether forgotten. Why should Mr. Scobell object to permitting a Roman Catholic to have a Protestant apprentice? Why should Mr. Adamson protest "against binding a boy to a member of the Roman Catholic faith?" Why should "nothing in the world induce Mr. Stapylton to place one of his children under the care of a Roman Catholic?" Are two-thirds of the British people to proscribe the other third, and yet call themselves *Christians?* Are the Protestants to "hold no dealings" with the Catholics, and yet to be the followers of Him who rebuked the Jews for holding no dealings with the Samaritans, and told them both that neither in Mount Gherizim, nor yet at Jerusalem, but only in spirit and truth, did the *Great* Spirit seek the worship of all mankind? It these Marylebone Protestants look upon Roman Catholics as Christians, why should they object to trust the young under their care? If they do not, what do they say to the fact that for a thousand years at least there were no other Christians in the world—that at this moment at least five-sixths of the whole professing Christians in the world are Papists—and that, indeed, to assert that Popery is antichrist, is really to libel the providence of the author of Christianity, and to say that his revelation has turned out to be a huge abortion as well as a gross perversion. We defy what are facetiously *called* Protestants to escape from the cogency of this dilemma. If the faith of five proffessors of Christianity out of every six is not Christianity at all, then that religion must be a miserable failure, and must have substantially shed no real influence upon the world whatever. If, on the other hand, Papists are true believers in all those particulars which constitute the essence of religion, how totally without cause or excuse was the reformation? How wantonly mischievous was the Ecclesiastical Titles Bill, and the Durham Letter—how scandalously unchristian is the conduct of those men who, presumptuously arrogating to themselves the exclusive title to the name of orthodoxy, seek to condemn a worthy citizen to social proscription, because he preferred tweedle-dum, while they maintained the superiority of tweedle-dee! If we understand aright the spirit of our fellow-citizens, it is not by such dastardly persecution that even heresy or error is to be suppressed. The traveller parted with his cloak at the request of the gentle and genial sun; when the wind and rain pelted, he drew around him the mantle of his prejudices only the tighter. When Mr. Scobell parades his faith, let the impartial bystander, with Paul, whisper in his ear—"If any man saith he hath faith, can faith save him?" When Mr. Stapylton airs his orthodoxy, and Mr. Adamson protests against the abomination of heresy, let Mr. Lenty say to them—"Show me thy faith without thy works, and I will show thee *my* faith *by* my works." And let all parties be less solicitous to be "good Catholics," or "staunch Protestants," than to be what both may become, without either renouncing "his form of faith"—we mean sincere and simple-minded Christians. The execrable spirit of Exeter Hall is poisoning all the amenities of neighbourhood and the charities of life, and it is high time some effort were maid to "sweeten the breath of society," by merging mere sectarian distinctions in the one common union of all, in the desire to emulate each other—not in the acrimony of their orthodoxy, or the malevolence of their consistency, but in doing justly, loving mercy, and walking humbly before their God; for *that is the Law and the Prophets.*

[For the National Anti-Slavery Standard.]

To Sorrow.

BY LUCY A. COLBY.

O! SAD-EYED ANGEL with thy smileless brow
  And drooping pinions, trailing in the dust,
Though dark and loveless seems thy mission, thou
  Dost watch the growth of an immortal trust,
A holy faith, undoubting and sublime,
  Which lifts us from this sad, strange world of ours
To a celestial and unclouded clime
  Where never falls a blight upon the flowers!
Once thou didst seem a fearful thing to me—
  A shadow interposed to veil the light,
And long and vainly did I strive to free
  My soul from thy sad presence, and the might
Of rayless darkness round me gathering:
  That time is past. I see thee as thou art;
A sunbeam brightens on thy drooping wing;
  Fondly I fold thee to my throbbing heart,
And, while I meekly mourn my lonely lot,
  I bless thee for the lessons thou has taught!

Danvers, Mass.

The considerations which, three years ago, were almost derided as to the probable effects of the increased supply of gold, are now assuming a preponderance over all other subjects. The anxious pause of curiosity is latent, but it is nevertheless felt by every one, and it is easy to understand why it has not hitherto been more decidedly expressed. The landowners do not care to avow the full extent of their hopes, and to stimulate a cry from the annuitant class for preventive meddling. That class, on the other hand, together with the much larger body who dislike everything that upsets routine and necessitates thought, endeavour to persuade themselves into indifference. Their original disbelief having been forcibly overcome, they seek new refuge in the conclusion that fresh uses for the precious metals will prevent any alteration in value. The remaining class, consisting of ordinary men of business, who are not affected by the bias of either the landlords or the annuitants, hesitate to discuss a subject which they have no time to work out, and on which, nevertheless, they are expected to be perfectly clear. Under these circumstances, although it may involve a repetition of former statements, it will be useful to review once more the general bearings of the whole question.

To arrive at an exact solution, it would be necessary to ascertain the amount of gold and silver in the world, and the present annual consumption for coinage and the arts. This is impossible, and conjectural quantities must consequently be taken. The total of coin has been guessed at £400,000,000. Of this £150,000,000 may be assumed to be gold, and £250,000,000 silver. The annual consumption of gold is believed to be under £6,000,000.

Starting with these figures, if the demand for gold were likely to continue limited to its ordinary amount, an estimate of the effect of the supplies now pouring upon us could easily be formed. Those supplies within the few years since the discovery of California, have probably in the aggregate left us an excess of upwards of £36,000,000 over what has hitherto been found sufficient for current wants and to maintain an equilibrium in the general relations of property. The increase, therefore, has been equal to twenty per cent. on the whole sum in existence; in other words, the measure of value would appear to have extended one-fifth (just as if a twenty-five inch measure were extended to thirty inches), and hence the effect to be looked for is obvious. Where gold is the standard, the price of every article adjusts itself to the relation it bears to that metal. If sovereigns were twice as numerous, a man would demand two where he now takes one. An increase of twenty per cent in the supply should, therefore, have been followed by a proportionate advance in the nominal value of all things.

But signs are wanting of any such general advance. It is necessary, therefore, to inquire—first, whether any absolute test is available by which the change can be shown to have taken place in some one instance, although it may have been counteracted in others; and next, if this be impossible, whether the apparent anomaly can be explained on different grounds.

The most direct test would be sought in the price of silver, that article next to gold having hitherto been the least liable to variation. But it was long ago pointed out that in those countries where gold and silver constituted equally a legal tender, one metal as it became more abundant, would displace the other, and that the surplus of gold would thus be reduced, and a large amount of disengaged silver be thrown upon the bullion market in its stead. Previously to the Californian discoveries silver was the circulating medium both in France and the United States, because since the periods when the double standard was fixed in those countries it had increased more rapidly than gold, and all persons having payments to make, selected it, therefore, as the best medium. Its relative cheapness in France, however, as compared with gold, was less than two per cent., while in America it was merely fractional. When the Californian supplies came forward the difference soon disappeared, and silver would have become relatively much the dearest but for the displacement which then, of course, occurred. When one hundred francs in gold, instead of being worth one hundred and two francs in silver, fell in value to a fraction below one hundred francs in the latter metal, it became forthwith more profitable to make payments in gold, and to sell silver at the market price for exportation. In this way a large infusion of gold took place in France, while in the United States it absolutely became the most common circulating medium. Thus the effect of the new supplies of gold has not been limited to that metal, but has been diffused over gold and silver, and hence, instead of being equal to twenty per cent., which would have been the case if the £150,000,000 of gold had alone been in question, it has been only seven and a half per cent. from being spread over the entire £400,000,000 of gold and silver.

By a recognition of this fact all surprise at the absence of any very striking disturbances up to the present time is removed. There is quite enough to warrant the assumption that an influence operating on one side to the extent of seven and a half per cent, has been partially rendered imperceptible by the force of circumstances in an opposite direction. In the first place there have been the effects of increased production from free trade and free navigation, the latter of which, combined with railroads, have caused a large amount of goods that would otherwise have been in store or *in transitu* to find its way to market. Next, it is impossible to estimate what may have been the extent of hoarding in Germany and Italy; and, lastly, there remains to be taken into account the uniform tendency to a fall in prices consequent upon the march of invention and the simplification of labour.

We have now, however, to consider the future. So long as there is any silver, to be supplanted in countries where, owing to the existence of a double standard, it is optional for the debtor to pay either in gold or in silver, the effects of the increased production will continue to be extended to both metals, and consequently, if the surplus of gold this year should be, as has been estimated, £25,000,000, its influence upon prices could be but six or seven per cent. But the period must rapidly approach when the displacement of silver will have ended, and when the changes brought about will be upon gold alone. In France, the existing amount of silver is still doubtless very large, but this is not the case in the United States, and the proposed law by which the coins below a dollar are to be deteriorated 6.91 per cent., will prevent for the present any action upon that portion of the stock. In Germany, the debased state of the silver coinage will likewise for a long time preserve it from displacement. In Holland silver has been already established as the standard, and cannot therefore be driven out. With regard to eastern nations, it is difficult to form any estimate. On the whole, however, we may infer the possibility of the displacement process still occupying three or four years, and that during that time, therefore, the effects to be produced will be spread, as they have thus far been, over both metals.

At the end of that period the consequences will be felt by gold alone, and the relations of property measured by a gold standard will proportionably exhibit a more rapid disturbance. At the same time, it must not be overlooked that the increase of gold each year will have meanwhile diminished the per centage of alteration which would otherwise take place. For instance, the total amount of gold in the world, which is now assumed at £150,000,000 would then possibly be £250,000,000, and a production which, operating upon the first sum, would cause a rise in prices of ten per cent., would, under those circumstances, cause only an additional rise of six per cent. This is a feature of great importance in the whole question, because it will constantly tend to counteract that increasing ratio of disturbance which might be anticipated if the supply of each succeeding year should prove larger and larger. It is likewise to be borne in mind that, with a diminution in the purchasing power of gold, there will be a proportionate diminution in the inducement to seek it. If the quality of gold were doubled to-morrow, a man who is at present content to work for one ounce a week, would then not be satisfied with less than two ounces.

In the face, however, of these qualifying circumstances, and of the uncertainty of all the assumed totals that have been dealt with, it will be plain to most persons that there is enough to suggest some very decided ideas as to the main results that are coming on. A mistake of a hundred millions in the figures one way or the other would only make a difference of three or four years (where the annual supply is at the rate of £30,000,000) in the date of fulfilment. Even if we were to take the whole £400,000,000 of assumed money as liable to be acted upon, it would require little more than fifteen years of the existing production to cause an alteration in the relations of property of fifty per cent.

But it is urged that the extraordinary impulse given to trade and luxury by these discoveries, and the greater prosperity of the whole world, will cause an increased demand for coin for circulation, and a vast consumption both of gold and silver in manufactures and the arts. It is difficult to see how these conclusions are arrived at. In California and Oregon new communities have risen up, numbering two or three hundred thousand souls, among whom commerce has shown an activity never before witnessed, and yet a few millions of bullion have sufficed to establish an abundant circulation, although all the means of economising it which are usual in older States have yet to be introduced. We have here, therefore, a specimen of the limited demand that would be created even by the founding of the mightiest societies, while as regards more settled countries, it is certainly a mistake to suppose that the requirements for coin increase with the growth of commercial intelligence. Where a German peasant would hoard a few dollars, an Englishman would put the like amount into a savings bank; and in the same manner even our pettiest tradesmen, instead of keeping money in a safe, resort now universally to some establishment that affords them the conveniences of a drawing account. Cheques, bills of exchange, postage stamps, clearing houses, circular notes, money orders, railroad and steamboat season tickets—all show the rapid tendency of civilization to supersede the necessity of a constant barter of the precious metals; and it may even be questioned whether, with the growth of morality and of detective skill, the danger of forgery, which was the sole objection to notes below £5 has not also disappeared. As regards an increased consumption in the arts, owing to an abundant supply, the very form of the supposition assumes a large alteration in value to have taken place. A reduction of five or ten per cent. in such things as gold and silver would make little difference in the number of purchases of wrought articles, in which, after all, the manipulation constitutes one of the chief elements of expense. It is, moreover, against all experience to suppose that a large demand would be coincident with a falling market. With a possibility of gold and silver steadily declining in value, people would be much more likely to diminish than to increase their purchases. This ground of calculation seems, therefore, to have no better foundation than the other. Any increase of consumption that may possibly take place is consequently likely to be altogether of an unimportant kind as regards the great question at issue, and even if anything of the sort should be observable it will probably be more owing to electro-plating than anything else—an invention which it was at first thought would lessen the demand, but which has increased it by superseding all inferior materials.

We arrive therefore at the unaltered conclusion that the Californian and Australian discoveries, even at their present rate of yield will produce effects of a momentuous character, which nothing is likely in any material manner to counteract. What may be witnessed if further experience at Port Phillip and Queen Charlotte's Island should realise the extraordinary contingencies that seem to be indicated, and if the supply of silver should simultaneously increase to the extent that some persons anticipate, is a problem upon which each inquirer will form his own opinion.

It still remains to point out that simultaneously with these changes the increase of production in articles of food, clothing, and luxury, which has been strikingly manifested as a consequence of free trade, will steadily continue, and will thus most probably prevent most of those articles from rising in price—that is to say, although a man ten years hence might have to pay two sovereigns for some few articles the production of which had remained stationary, where he would now pay only one, he might possibly be able to get as much flour, or coffee, or calico for his one sovereign as he gets at this moment. If this be the case, it will be said the position of the annuitant will be unchanged. But there is something to be added. Although the income of the annuitant might obtain for him all that he now gets, and his position will be actually as good as ever, it will not be so by comparison. His income will have stood still while all others have been increasing, and, although the greater supply of articles of general consumption will enable him to live as well as he formerly did, society at large will have advanced to a much more extensive expenditure. A cottager's wife of the present day, for instance, in consequence of the improvement in manufactures, wears clothing which a hundred years back could not have been obtained by persons of wealth, but her relative position in the social scale is precisely the same as formerly. If the wealthy lady of that time were now living, and could only get for her money what she got then, she would be in comparative poverty, and it will be seen, therefore, that it does not follow from the fact of an individual being able to enjoy for the future all that he has hitherto obtained that he may not practically fall from a good income to a narrow one.

With regard to minor points, little requires to be said. Some people are still found to ask whether the Bank is to go on giving the price of £3 17s. 9d. per ounce for gold; whereas all that the Bank gives when it issues a note is an acknowledgment that a certain amount of gold has been deposited with it, which the bearer may have back whenever he likes to apply for it. Gold constitutes the general measure of price, and is therefore the only thing that has not a price of its own. It is simply receivable at the rate mentioned; that is to say, when one man talks of owing another £3 17s. 9d., he means that he owes him an ounce of gold. To speak literally of a money price of gold is just as if a person were to ask, how much tea he must give for a pound of tea. Others, again, inquire if the increase of supply will not affect the rate of interest for money, which is plainly an impossibility, since the £5 that may be paid for interest is just affected to the same proportionate extent as the £100 which is lent. If a man borrowed one hundred loaves of bread on condition of returning one hundred and five loaves at the end of the year, he would not expect the rate of interest of five loaves to be affected in any degree by an increased production of bread. The same illustration, if it be applied to the question whether the price of the funds can be affected, will show that in that case also the gold discoveries can have no direct action. The recent rise in Consols is merely consequent upon a continuance of that absence of healthy enterprise which has been observable ever since the madness of 1847. Concurrently with the increase of capital caused by the active events of the last few years, there have been no fresh outlets for its employment, and the public therefore rush to Consols and Exchequer-bills, or other established securities.

As far as regards the general changes which these discoveries are to produce in the affairs of the world, it may be hoped few will be found to question that, like everything which happens naturally—that is to say, independently of human contrivance—they can have no result but that of contributing to the march of civilization. In the first place, their sole material effect is an increase of a product which, apart from any conventional value it may have had, is more beautiful, pure, and useful than any other. Inasmuch as we can turn gold to more account than sand, the world is so much the better off by finding that, mixed with what was thought to be all sand, there is a large amount of gold. To deplore the announcement of this fact, is simply to deplore that another gift has been laid open to us. On the other hand, their consequences upon the movements of mankind are more palpably beneficial than those of any other physical event yet recorded. History shows the constant influences exercised to induce the race to spread over the earth, so as to avail themselves of all that it offers, instead of yielding to the selfish indolence that confines them to limited spots, and whether this is brought about by an escape from Egyptian bondage, by barbarian incursions, by the failure of crops, or by political persecutions, the beneficent end is no less plainly arrived at. The potato rot and the Continental anarchy of 1848 have both caused a distribution of those who were unteachable in any different way, and who would otherwise have gone on from misery to misery, without making the smallest effort to seek a position where, instead of being a torment, they might be a benefit to their fellow-men. The British people, although more adventurous, likewise require stimulants to drive them forth, but the disturbance necessary in their case is happily less severe, and a gold mania has been sufficient to accomplish that for which famine, war, or tyranny might otherwise have been permitted.

As to any individual inconvenience which the impending disturbance in the relations of property may cause, there has never yet been the smallest progress that has not upset some quiet arrangements that people had hoped might be perpetual. Every breath blows down a leaf somewhere, but the world is not to remain stagnant. When the return to specie payments took place in 1819 there was a great disturbance, but it was nothing more than the fulfilment of a direct bargain, and it was not for those who had taken the chance of that fulfilment to complain. The same doctrine must hold good at present. Moreover, those who now apprehend serious consequences to any particular description of property, can act upon their apprehensions if they see fit, and if they decline, they must not clamour against results they have deliberately chosen to wait for. Distrustful of all enterprise, they can continue to hold annuities, while those who prefer the opposite course may go with the stream, and find, in promoting the very movements that are in progress, abundant means for new investment. If each holder were to dispose of his property from time to time as he becomes apprehensive, individual losses would be so diffused that, in the end, they would be almost inappreciable, while, with regard to their future transactions, persons can make any bargain they please. It is true that those who depend upon property held in trust have less choice of action, but those who tied the property up, without allowing any future exercise of discretion, acted upon their own judgment, not with any desire to benefit society, but to secure private advantages for their families, and society must not be called upon to remedy the mistake. A more cheering point of reflection, however, for these parties should be, that in the majority of instances it will be in their power, instead of waiting to see their incomes diminish during a life of unhealthy idleness, to employ their faculties so as to wrest from the new order of things far more than it can take away.—*London Times.*

SPEAKING of the goods of life, Sir William Temple says; "The greatest pleasure of life is love; the greatest treasure is contentment; the greatest possession is health; the greatest ease is sleep, and the greatest medicine is a true friend."

I CONSIDER the soul of man as the ruin of a glorious pile of building, where, amidst great heaps of rubbish, you meet with noble fragments of sculpture, broken pillars and obelisks, and a magnificence in confusion.